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THE
MISSIONARY HERALD.

VOL. XCII.—OCTOBER, 1896.—No. X.

THERE is something most inspiring in the enterprise and faith of the Church Missionary Society of England, and in the way in which its friends have joined in a forward movement. In the seven years prior to 1894 the Society doubled its missionary force in the field, and having done this it definitely adopted the policy of sending out all candidates who applied for appointment and were clearly qualified for foreign missionary service. Last year it sent out sixty new missionaries, and though the year ended with a financial deficit of \$85,000, the Society did not falter in its determination to commission all who seemed called of God to this service. Acting on this principle, eighty new missionaries have been received this year and are ready to sail. The cost of sending them, added to the debt, will increase the needs of the Society's treasury some \$220,000 above the amount of its income last year. Such a financial outlook would seem ominous, yet in face of it, plans for a "Three Years' Enterprise" were formed involving still further enlargement. And God in his providence is marvelously blessing the efforts of his people. In the July number of the *Church Missionary Intelligencer* special attention is called to a method by which a church, or a missionary union, or a family, or an individual might support an "own missionary," in addition to the general contribution for foreign missions. And after a statement that nine of this year's band had been so adopted, the simple question was thrown out, "Cannot all the rest be taken up at once?" The answer has come surprisingly, and much sooner than expected, for the *Intelligencer* for August is able to state that up to July 21, of the eighty new missionaries "forty-three have been adopted by parishes, or unions, or families, or individuals; and if we add five belonging to the Colonial Associations, and seven who are honorary (self-supporting), we have a total already of fifty-five, leaving only twenty-five yet to be taken up." This is a remarkable record showing what can be done when the hearts of Christ's people are moved by his love and spirit. Why should not churches and individuals in America have their "own missionaries," apart from their regular contributions to the general work? There are a few such relationships in connection with our own Board. Recently the church in Medina, Ohio, has undertaken the support of Rev. Mr. Price, of Micronesia, increasing its gifts that they may have this "assistant pastor." But the English Church Missionary Society is able to report that, out of a total of 730 missionaries (not including wives), no less than 249 do not draw their personal allowance from the general fund. Sixty-seven of these support themselves, sixty are supported by private individuals, while 122 are supported by parishes or other organizations. May the Lord lead his people to an understanding of how much they can do and ought to do for the extension of his kingdom.

The Harvest Field of India for July contains a very interesting article on self-support in the native churches, by Rev. S. B. Fairbank, D.D., of our Marathi Mission. Dr. Fairbank shows how sadly the village system which prevails in the Deccan stands in the way of self-support. By this system the classes that do not cultivate the soil receive compensation for the services they render to individuals or to the village in a way of perquisites. Thus the Mahars, who form the larger part of the Christian community, have charge of the gates, collect taxes, carry letters, keep the streets clean, etc., and they receive a daily portion of food from the person or from the village served. But this is a very precarious method of subsistence and makes the Mahar entirely dependent on the good will of his employers. In view of the fact that this village system is rapidly changing, the Mahars find it hard to get sufficient food for themselves and their families, and they have little or nothing to give for the support of Christian work. As a means of helping this large class of people and of helping forward the matter of self-support, Dr. Fairbank suggests that missionaries and others should induce these Mahars to become cultivators of the soil, teaching them some better methods of agriculture than are practised by the Hindu farmers, so that they may secure, as easily might be done, better crops than are now common in India. Dr. Fairbank, so far from regarding such work as unsuitable for a missionary, affirms that only by some such method can a permanent foundation be secured for self-support in the native churches.

ABOUT a year ago Miss Charlotte R. Willard, a graduate of Smith College and for eight years an instructor in Carleton College, Minn., went to Turkey specially to visit her warm personal friends, Miss Gage and Miss King, at Marsovan. She was in that city at the time of Miss King's sickness and death, and since then has rendered invaluable service in the Girls' School, and now instead of returning to America, as was her plan, she has consented, greatly to the joy of the station, to remain a year at Marsovan to aid the missionary force which has been so sadly depleted by death.

THE disturbances in Rhodesia have so far affected travel into the interior from Beira, on the east coast of Africa, that it was deemed best for Miss Gilson and Mrs. Bates to remain in Natal while Mr. Bates went on to Beira to look into the matter of transport to Mt. Silinda. In June the rinderpest had not appeared in Gazaland, though there was such fear of it that men would not expose their oxen by taking loads from Chimoio. The transit of these missionaries into Gazaland is still further complicated by the fact, which is surprising, that the Mashonas have joined the Matabeles in their rising against British authority. For though they have not come near our mission stations, yet the whole region feels the influence of their revolt. The Matabeles have been for a long series of years the cruel masters of the Mashonas, holding them in abject slavery, and it has been supposed that the Mashonas would welcome British protection. Perhaps the protection they received was not of the best sort. At any rate, they are now a disturbing element, and the region from Beira to Fort Salisbury is far from quiet. Meantime our friends who are detained in Natal will find ample scope for useful service.

THE American Board presents to its friends through the *Herald* the receipts for the month of August and also for its fiscal year. We have awaited this statement with no little anxiety. The result is a most happy one in **Receipts.** that we are enabled to close our year without debt. The figures will show an increase in regular donations of \$3,357.81. There has been a slight decrease in donations for special objects and a large decrease in legacies of \$33,446.46. The statement is as follows : —

	August, 1895.	August, 1896.
Regular donations	\$46,774.16	\$54,612.70
Donations for special objects	3,171.71	4,304.99
Legacies	18,586.13	4,837.48
Total	\$68,532.00	\$63,755.17
	12 mos. last year.	12 mos. this year.
Regular donations	\$423,373.11	\$426,730.92
Donations for special objects	45,559.04	43,989.15
Legacies	150,435.16	116,988.70
Total	\$619,367.31	\$587,708.77

For the twelve months the *increase* in regular donations has been \$3,357.81; *decrease* in special donations, \$1,569.89; *decrease* in legacies, \$33,446.46.

Adding to the above statement the receipts of the year for the debt, the income from permanent funds, Otis Legacy, etc., we can report a total income of \$743,104.59, while the income for the previous year was \$716,837.17. The expenditures for the year have been very largely reduced, the utmost economy has prevailed in every department of the work, and thereby we have been enabled for the first time since 1892 to close the year without a debt. While it is a ground for congratulation that such a result has been reached, it must also be remembered that it has been accomplished with great cost and suffering to our missionaries on the field. Already the new year has begun, and we must urge our churches and pastors to secure so far as is possible steady and generous contributions for the maintenance of our work. The Board itself will do all in its power to command the confidence of its constituency.

OUR readers, both young and old, will be greatly interested in a story by Dr. Cyrus Hamlin, in the Young People's Department for this month, concerning two Armenian young men whom he knew in their years of study **Simone Tavitian.** at Bebek. They will find in the *Missionary Herald* for October of last year some further facts in regard to one of these lads, Simone Tavitian, who was known in his later years by Mr. Cole, of Bitlis, who wrote of his services and his death, calling him "The Apostle of the Evangelical Armenians in Koordistan."

THE early missionaries at the Sandwich Islands are fast passing away. Since the death of "Father" Bond, of whom a notice will be found on another page, **"Mother" Cooke.** Mrs. Juliette M. Cooke, affectionately called "Mother" Cooke, has been called from earth. She was born in Sunderland, Mass., March 12, 1812, and went with her husband, Amos S. Cooke, to the Sandwich Islands in 1837. For many years they taught a school in which the children of the royal families were instructed, and during all her long residence at the islands Mrs. Cooke was engaged in benevolent work for the welfare of the native population. She died at Honolulu, August 11, greatly respected and beloved.

REV. H. J. BRUCE, our efficient missionary at Satara, India, sends us a report of the work of what he calls his "Columbian Press." The story is as interesting as it is surprising. Some twenty years ago, on returning to India, he took with him a small amateur press, partly with the thought of giving entertainment to his children; but, under God's good providence, it has become a powerful agency for good. Tracts, leaflets, scripture cards in the Marathi language have been issued till the report for the last six years gives almost 2,000,000 copies printed, the number of pages being 3,560,018. Much attention has been given to making these leaflets attractive in form, so that the eye will be caught by good printing and with fitting illustrations. The list of publications numbers somewhat over 100, but Mr. Bruce says that whatever the title of the tract may be, the principal subject is always "Jesus Christ, the Saviour of the world." The size of the editions, of course, varies, but some of them now number 45,000. Mr. Bruce supplies all the preachers within his district with these leaflets, and they bear witness that whereas in the earlier days it was not uncommon for the leaflets to be torn up and thrown away, it is seldom that this is done now. Even the Brahmans receive them directly from the Christian's hand. These publications are circulated through all parts of the Marathi-speaking country and in other missions beside that of the American Board, and they go as silent messengers into multitudes of villages, and reach and interest many people who see no preacher of the gospel. The only thing that is not altogether clear in Mr. Bruce's report is in relation to the cost of publication and how it is met. The leaflets and cards, it seems, are offered freely on condition of the judicious use of them. The Religious Tract Society of London has made some grants of paper, and some missions have purchased their supplies at cost, but the expense cannot be slight. It lays no tax upon the mission, yet it is an agency of much value. We congratulate Mr. Bruce upon the wide and good work he has been able to do.

A REPORT of funds received by the Relief Committee at Constantinople up to June 30 shows that 140,327.06 pounds Turkish have been contributed from the following sources: From the Duke of Westminster's fund **Funds for Relief.** £ T. 61,554.68; from America and Europe, £ T. 61,657.75; from the Armenian Patriarch, £ T. 17,114.63. This is equal to about \$617,000. Aside from this, an amount not definitely reported, probably from £ T. 10,000 to £ T. 15,000, has been disbursed by the agents of the Red Cross Association. These are large figures, and yet they are far below the amount needed to afford adequate relief.

A PLEASANT incident is reported by Mr. Wilder, of Tungcho, North China, concerning a native helper who had labored at a village, but had finally become a barber in Peking, acquiring considerable property. He was **A Chinese Helper.** often reproached as if he had given up his Christianity to make money, but he has now bought a good house in the village where he labored, and offers it free of rent to the mission, to be occupied by a helper for a year or two, intending at the end of that time to take the house himself and, at his own charges, preach the gospel to the people. One of the graduates of the Tungcho seminary will probably be stationed at this village.

A SINGULAR illustration of the way in which gospel truth is permeating India is given in the *Chronicle* of the London Missionary Society in reporting the work of a native evangelist. As this evangelist was one day visiting a country district he saw a Vishnuvite mendicant approaching, and supposed that, according to the habit of men of his class, he was going about among the houses and shops with his instrument singing hymns of praise of Vishnu. For such service these mendicants usually receive from the people a small gift. But as this man drew near and began to sing, the evangelist was astonished to find him singing a Christian hymn instead of one on praise of the Hindu god. It seems that the man had bought a little book of Christian hymns, and they pleased him and his hearers so much that now as he went his rounds he was singing them in place of his old Vishnuvite hymns. He was also reading to his small audiences a translation of an English tract, entitled "The Mine of Salvation." The most interesting feature of this incident is the fact that the people welcomed the Christian utterances rather than the Hindu, even when uttered by one who knew not the full meaning of the words he sang.

THE able British ambassador to Turkey, Sir Philip Currie, in a recent letter speaks in high terms of praise of our missionaries in that empire. He says:

Sir Philip Currie on Missionaries in Turkey. "I feel the most sincere respect and admiration for the courage and devotion shown by the American missionaries in Asia Minor, and it is a consolation, for want of success in other directions, if I have been able to assist them to continue their labors in the cause of religion and civilization."

A LETTER from Mr. Fay, of Bailundu, dated in May last, but delayed in some way in transit, reports that there has been a conflict between the king of Bailundu and the Portuguese forces at the "Fort." The Portuguese brought a cannon, and the king of Bailundu collected a force of about 1,000 men at his ombala, and made a vigorous attack upon the foreigners. The battle raged for over three hours and was very sharp. At the end, a native village was set on fire by the Portuguese, when the king's men from the different villages seemed to have lost their courage and started for their homes. The king fled to an inaccessible spot at the top of a mountain and, at last accounts, was holding his own against the Portuguese. Had the result of this short battle been different, the position of our missionaries at Bailundu would have been very serious. As it is, all is quiet at the station.

IN an "open letter" addressed to Senator Sherman of Ohio, published in the September number of the *North American Review*, Dr. Cyrus Hamlin replies most effectively to the Senator's suggestions that American missionaries should not expect the protection of our government in continuing to reside in Turkey. Dr. Hamlin shows conclusively that Turkey has, during a series of years, given the rights of residence and labor to American missionaries throughout the empire, and that these missionaries have done nothing whatever to forfeit these rights, and hence are entitled to fullest protection from our government as they remain to prosecute their benevolent work. We trust that our statesmen will read and ponder upon Dr. Hamlin's trenchant article.

SECRETARY SMITH reports a notable interview between His Excellency Li Hung Chang and the officers of the foreign missionary societies that conduct work in China. Tuesday, September 1, at 9 A.M., at the Waldorf Hotel, **Li Hung Chang.** where the Viceroy had his apartments, thirty gentlemen from eight societies gathered and paid their respects to him. Hon. John W. Foster, late Secretary of State and Confidential Adviser to the Emperor of China in the negotiations for peace with Japan, introduced the company to the Viceroy in a few pertinent words, to which His Excellency made brief response. Dr. Ellinwood, Senior Secretary of the Presbyterian Board, in behalf of the societies, read an able and appropriate address, expressing warm appreciation of the Viceroy and his great services to his own nation, explaining the aims and spirit of missionary work, and closing with good wishes for the distinguished visitor and his safe return to China. His secretary, Lo Fing Luh, read the Viceroy's response, brief, tactful, and in excellent spirit, showing a clear understanding of the disinterested nature of our work, and closing with a remarkable acknowledgment of gratitude for our prayers in his behalf when he was wounded in Japan. Earl Li is a striking personality, noble in proportions, courtly in bearing, wonderfully alert and observant, a man of broad views and elevated sentiments. He was evidently interested in the interview, and can hardly fail to think more kindly of missionary work and to deal more intelligently with it because of this interchange of courtesies.

THE English Church Missionary Society, in its last Annual Report, states that the sum of \$60,000 was raised by the "Juvenile Boxes," which are in such common use in Great Britain for collecting missionary money. **Juvenile Boxes.** It also reports that there have been 988 "sales of work," the avails of which have amounted to about \$115,000. We wish we had some means of knowing how much has been raised in the United States for our foreign missions by the children and from sales of work. Comparatively few of our churches report these facts.

A RECENT English writer on missions says: "We are endeavoring to sustain an enormous amount of organizations, but are we as anxious to obtain the internal living energy of God that shall make these institutions stand for spiritual influence? It should be remembered that when the Church of Christ was lowest in organization, it was highest in spiritual power." These words are well worth pondering. No one would think of denying the necessity of the "living spirit within the wheels." But is this fact sufficiently kept in mind and does the consideration of it lead, as it should, to earnest and united prayer for the presence and power of the Spirit?

WE have received from Rev. James H. Roberts a Mongolian Sunday Calendar for 1896, the block for which was carved by Mr. Roberts' Mongol teacher at Kalgan. Wherever this calendar is circulated among the Mongols, it will lead them to inquire about Sunday, when it is observed, by whom, and why they do so. There are now working for the Mongols five missionaries, four of them Swedes and one a Norwegian. The Mongols are bigoted Buddhists, yet simple-hearted and accessible, and they should be remembered by the friends of missions in their prayers. **Remember the Mongols.**

MISSIONARY WORK AND SPECIAL OBJECTS.

THE General Assembly of the Presbyterian Church (South), at its recent session in Memphis, in reviewing the Annual Report of its Executive Committee for Foreign Missions, among other excellent suggestions, adopted the following : —

“The Assembly, approving heartily the support of individual missionaries by churches or individual Christians at home, deems it not wise to multiply special objects in the foreign field, to which contributions are devoted by churches, societies, Sunday-schools, or individuals, as diverting attention from the great work of Christ, which is one, and as embarrassing the Executive Committee in its control of the mission funds.”

The subject here referred to is one which concerns all mission boards, and yet it is a delicate matter to treat properly. On the one hand, it is undeniably the right of donors to decide upon the objects to which their gifts shall be devoted. When they ask that their contributions be used for the support of some particular missionary or school or scholar, it seems ungracious, and possibly unthankful, to intimate that some other disposition of the funds may be desirable. Donors often say that if they could have some special assignment it would serve to awaken interest; that more money could be collected if, instead of going into a general fund, they could know just what use would be made of their offerings, and, perhaps, could hear directly from the individual aided. This method, it is argued, changes the missionary enterprise from something abstract into something quite concrete. And it is especially urged that children cannot grasp the idea of an effort to reach the nations, but can understand and be interested in the support of a particular preacher or scholar in India or China or Africa.

Now it is not to be denied that there is force in this view. But, on the other hand, there are considerations bearing in another direction which should be kept in mind. We would not place much emphasis on the point made in the minute of the Presbyterian Assembly that the multiplication of special objects “embarrasses the Executive Committee in its control of mission funds.” That it does this is true. The embarrassment is sometimes quite serious, especially in cases where secondary objects are selected, leaving others of greater consequence unprovided for. It may be said, in passing, that the regular appropriations cover, in the judgment both of the missions and of the Executive Board, the objects of first importance. Other objects are always secondary. It is, moreover, a difficult task to secure for the donors in this country satisfactory communications from or about the recipients of their gifts in far-off lands. These embarrassments, though many and real, yet might well be made light of, if the results of this method of giving were the development in the donors of a better missionary spirit. But upon this point there is reason for grave doubt. For what is the missionary spirit? It is obedience to Christ in making known his gospel to the world. This ought not to be confounded with interest in a particular individual whom we know or know about, or in a particular work which appeals to our imaginations and which we can call our own. This latter sentiment is the opposite of the missionary motive, which seeks not its own, but, in simple loyalty to Christ and in love for the world for which he died, strives to

give his gospel to any and all who can be reached. Unquestionably an enthusiasm can be awakened at first and gifts increased when people are asked to support a specially attractive person or a particular work, which shall be distinctively theirs. But this very form of appeal is aside of the missionary motive, and has, at the best, but slight tendency to lead up to it. Moreover, there are no elements of permanence in the interest thus developed. It is not founded on principle ; it will die just so soon as the individual aided ceases to be attractive, or the work entered upon fails to yield the results anticipated. No genuine and lasting missionary zeal can be looked for where thought and effort are confined to some object which is of personal or temporary interest. The object may be most worthy, but it ought not to take the place in the thought of any Christian, young or old, of the broader service for which Christ calls. It is because of this tendency to divert attention from the great work of Christ that the Presbyterian Assembly, as quoted above, deprecates the multiplication of special objects.

An illustration that may help to set this matter in its true light can be drawn from the contribution which a citizen is called to make for the support of the government under which he lives. As a loyal citizen he should pay his taxes, and not grudgingly, for the general good. What now if he should say, "Yes, I recognize my duty, but I would like my taxes to go for something specific, something in which I am specially interested, something which I can myself see. I and my children would enter more heartily into this matter, and perhaps would give more, if our taxes could be applied to the repair of this piece of road, or to the support of that particular policeman whom we meet on our walks. We should thus feel a personal interest in what we pay for." No doubt this is true. But would this plan develop in this man or in his children the spirit of good citizenship? Would they learn their obligation to the whole community? Would it not, on the contrary, tend to make them narrow and selfish? And if all should follow this plan how would the general expenses of the town or State be met ; expenses which are inevitable, but which are for objects not in themselves specially attractive, and which no one would select? No ! The broad-minded citizen, who recognizes his obligations to the Commonwealth, pays his proportion to the general treasury for the common good. If, after this is done, there is some object which appeals to him personally, he may for that make a special gift. A "Village Improvement Society" may very properly attend to some special and local interests, but in doing so its members would not think of neglecting their regular taxes. It would be absurd to make their special gifts a substitute for the general service which they are called upon to render.

And this suggests how in the missionary enterprise there is abundant room for special offerings, not in place of, but in addition to the gifts for the general treasury. The broad work should have the first consideration. Even the children should be taught to give for sending the gospel throughout the world, primarily because Christ has commanded it, and because all the world is to be loved as he loved it. Does any one say that this is a truth too abstract for the young ; that they must have something more concrete? Not if those whose duty it is to instruct them have the gift and grace to help them as they should. Let any company, young or old, be taught in a clear and vivid way of Christ

and his love for all men ; of the men and women and children who now live in China and India and Africa, and other parts of the world ; of what has been done in the past for their help ; of what work is now carried on in the many lands and languages of earth ; of this school and scholar ; of that native preacher and teacher ; of the churches and the converts. Bring, little by little, the whole wide work of missions before the mind, with sanctified enthusiasm for it all, and then tell them : “ In all this broad enterprise you, by your gifts, may have a share ; a share in this brave missionary and in that one ; a share in this school and in that scholar ; in that little island in the Pacific and in the vessel that carries to it the gospel message ; a share in this native preacher and in that theological seminary. You help to train the little children in all the continents. You bear your part in all the vast enterprises in which your church is engaged in bringing in the kingdom of Christ on earth.” Now is it not better to say this than to say, “ You may have your own little work to yourselves. No one else shall have anything to do with it. It shall be all your own ” ? Which method is best calculated to kindle and sustain a true missionary spirit ?

In thus calling attention to the matter of donations for particular objects, let it not be thought that these objections lie against gifts which are over and above regular offerings to the general work, up to the measure of one's ability. First of all, let the principle be established of giving, not because of special interest in an individual or an object, but rather from obedience to Christ and from love for him and his children. When this duty and privilege have been fulfilled, then we may heed special calls as they come and as we may have the means to respond. It will be the reverse of helpful to any, whether old or young, if they are led to think of something narrow which they can call their own, instead of first thinking of something broad which they recognize as Christ's.

REV. ELIAS BOND OF KOHALA, S. I.

AMONG the remarkable men who have served the cause of missions in connection with the American Board, none are more worthy of honor than “ Father Bond,” as for years he has been affectionately called, who passed from the earthly service on the twenty-fourth of July last, at his home at Kohala, Sandwich Islands. Nearly fifty-six years ago, on the fourteenth of November, 1840, he sailed from Boston with his wife, forming a part of the fourth band of reinforcements for the Sandwich Islands. He was born in Hallowell, Me., August 19, 1813, graduating from Bowdoin College in 1837, and from Bangor Seminary in 1840. On arriving at Honolulu he was designated to open a new station on the island of Hawaii, at Kohala ; and there he and his wife remained until the end of life, never visiting their native land, except that Mr. Bond once took a voyage for his health to San Francisco, returning in the same vessel by which he went. The islanders, as Mr. and Mrs. Bond found them, were rude, ignorant, and filthy, and yet ready to receive instruction and to aid in the construction of necessary buildings. The story of their labors in building the first framed meeting-house indicates a good degree of devotion. Schools were at once opened, one for girls by Mrs. Bond, and one for boys by Mr. Bond. The latter school,

during the thirty-six years of its life, gave training in manual labor, as well as in books, to over 300 lads, many of whom became useful citizens in Hawaii.

To the varied duties of his position, some of them of seemingly humble character, Mr. Bond gave himself with the utmost devotion and energy. He was a most faithful pastor. He surveyed the lands for the people and sought to persuade them to engage in useful industries. Among his schemes devised for the purpose of supplying employment to the natives, thus keeping them from the wandering life to which they were prone, he started a sugar plantation, which subsequently was developed into a company. For many years this was far from being a financial success. Subsequently, however, when the sugar industry revived, the plantation was profitable, yielding not only employment to the natives, which Mr. Bond sought to give them, but a handsome sum to the com-

pany. Mr. Bond's share of the proceeds was used most liberally for the advancement of every good work, Christian and educational, not only at the Islands but in other parts of the world. His gifts directly to the treasury of the American Board during some years amounted to over \$4,000 annually, though they were generally, by his direction, acknowledged without his name. It is a singular fact that in one year at least, the largest individual donor to the American Board was one of its missionaries who was doing full work in the mission field.

For a series of years Mr. Bond has suffered severely from physical infirmities, so that he has been laid aside from active service, but his interest in all Christian work was unfailing.

In 1892 he wrote to the Secretary of the American Board a letter, from which we quote this extract:—

"There is no special necessity that I should write you before I gain admittance to the house of my Father, which I am daily expecting. Nevertheless you will suffer a few words from an old missionary of more than fifty years service under the A. B. C. F. M. The dear old Board! I have watched its course with great interest all the years of my missionary life, and not a day has passed in which I have not carried it to our Father for his blessing. . . . The Lord guide and keep you through the trying events which now largely engross your time and thoughts.

"For more than a year I have been upon my bed, unable to stand upon my feet for one moment, and for five years I have been a helpless victim of rheumatism. But it is all well, and I lie submissive in my Master's hands, waiting in hope of a speedy deliverance from earth, and admittance to his presence."



He has now, after other years of waiting, been admitted to that presence which will be his joy forever. Wise, faithful, modest, devout, he was permitted to do a great work for the Master he loved, seeking no honors from men but only the approval of his Lord. Bowdoin College once gave him the degree of Doctor of Divinity, but he did not like the title and never permitted its use. But he was greatly honored among all who knew him, and his name will be in everlasting remembrance.

"MAKE JESUS KING."¹

THIS title for a book is somewhat startling. Is not Jesus already King? This was his claim, and this Christians acknowledge him to be. Pilate and other rulers have questioned his title, but in every century the Nazarene has conquered. Never was his sway so wide as it is to-day, "and he must reign till he hath put all enemies under his feet."

But while the might of man cannot dethrone this King, the privilege and responsibility of bringing in his kingdom, in fulness and glory, are ours, up to the measure of our abilities. His supremacy is not of the sort which dispenses with human efforts. For his reign is not one of force, but of love, and he conquers not by the might of arms, but by the glad surrender of human hearts to his beneficent control. We may wonder why the waiting legions of angels are not summoned to bring in with swift despatch his universal dominion, but both his Word and his providence tell us that it is through his redeemed servants on earth that he will work for the accomplishment of his purposes. The end is certain, whether near or afar off, and Jesus is sitting at the right hand of God, "from henceforth expecting till his enemies be made his footstool." But this expectation of our King is to be met only through the loyal service of his people who seek to extend his sway. It is no presumption, therefore, on their part to urge one another to make Jesus King. Let it be their aim as it is their song to

"Bring forth the royal diadem
And crown Him Lord of all."

Some six years since while a Students' Conference was in session at Northfield, Mass., under direction of Mr. D. L. Moody, a company of 500 students in Japan telegraphed to the Conference the words, "Make Jesus King." This has been chosen as the title of the report of the International Students' Missionary Conference, held at Liverpool in January last. This was a most remarkable gathering of Christian young men in the interests of foreign missions. Accounts from numerous and varied sources agree that for intense yet calm enthusiasm and for high spiritual tone this Conference has rarely, if ever, been excelled. The Report before us confirms the impression which so many received at the meeting. The first portion of the book contains the "General Proceedings," with the addresses on great themes, such as, "The Messenger prepared of God"; "The Preparation of Character"; "The transforming Power of the Gospel"; "Be filled with the Spirit," etc. The last half of the volume gives

¹ *Make Jesus King: The Report of the International Students' Missionary Conference.* Liverpool, January 1-5, 1896. London: The Student Volunteer Missionary Union, 93 Aldersgate Street, E. C.

a report of the "Sectional Meetings," held each morning, for the purpose of giving information in regard to mission fields and to various phases of mission work, such as educational, evangelistic, and medical missions. No one can read these reports without being profoundly impressed by the breadth and wisdom and deep spiritual life manifested, and without a deeper sense of the privilege granted to Christians, as well as the obligation resting upon them to seek supremely the enthronement of Christ as King over all hearts and in all lands. And the reader will also be strongly impressed with the fact that this Student Volunteer Movement is one of the bright signs of the times, indicating that a new spirit has entered the hearts of the young men of our generation. At this Liverpool Conference, 715 students from the universities and training institutions of Great Britain were in session, and heard a report concerning 1,038 students from the United Kingdom who were enrolled as Volunteers. Of this number 278 had already sailed, or were accepted for foreign work. A list of the 212 who have sailed from England is given in the Appendix. In America over 3,000 have been enrolled as Volunteers. These are large numbers, but by no means as large as they must be if the Christian Church is to enter with true seriousness upon the effort to enthrone its King. And this "Student Movement," which is to provide leaders for a grand advance in foreign missionary work, has by no means reached its culmination. Since the Liverpool Conference the young men who there received a new impulse have visited the universities and higher institutions in other parts of Europe as well as India and have awakened an altogether new spirit among the students in these lands, giving sure promise that the leaders will be forthcoming for a forward movement. Is the Church of Christ ready to stand by them, holding up their hands by prayers and gifts and ardent sympathy? In our land we are witnesses at this moment of the efforts that our citizens are putting forth to make a President. Are the servants of Christ as eager and determined to make him King? It must be so, if He is to reign "whose right it is."

It has not been our thought to review carefully the volume before us, but rather to call attention to the purpose which underlies it. We gladly commend it to all our readers. In the Appendix will be found matter of great interest and value. Some of its striking diagrams, which may be reproduced readily on a larger scale, will be helpful to pastors and missionary speakers, and the whole volume will prove an inspiration and stimulus to all loyal servants of Christ.

PERSECUTIONS OF CHINESE CHRISTIANS.

BY REV. DWIGHT GODDARD OF FOOCHOW.

I WOULD like to describe the peculiar trials to which Chinese Christians are exposed, so that their brethren in America may have more loving sympathy for them, and may often strengthen them in that most wonderful way which is open to all, namely, by secret prayer.

Some of the Christians in China live near together in the cities and can encourage each other; but most of them are scattered here and there among the myriads of hamlets, on the plains and among the mountains of Sinim. These

have to face much opposition, both hidden and open. To understand just what this opposition is, it should be borne in mind that with all her diversities China is homogeneous. The great principles that underlie her life are much the same from Kwang-tung to Kan-suh, and these principles, while seemingly all-controlling, are oftentimes quite adjustable. Arthur Smith characterizes this condition as "flexible inflexibility." Of these laws we need only refer to one which is fundamental and far-reaching in its effects upon the social life of China, namely, the law of the headship of the eldest in descent. Thanks to Confucius and his doctrine of ancestral worship, it would be deemed not only dishonoring one's father and ancestors to act in any way otherwise than they did, but generally the father, or often the grandfather and even the great-grandfather, has retained authority so long that, before it passes to the next in descent, he also has long since passed the age when he wishes or is able to change. So the customs remain unchanged from generation to generation.

This adherence to custom is intensified by another characteristic, and let us not call it laziness, for the Chinese are notably industrious, but a strong disposition to do things in the easiest way for the present emergency. This habit is a result of long and bitter experience, teaching them the futility of excessive effort, either physical or mental. The spirit of enterprise and invention has long since been crushed out of them. If they should plan ahead, or be especially fortunate, they are at once opposed by elder brother or father or relatives, or else the profits are squeezed out of them, if it is a possible thing. That is the reason they are disposed to take things as they come. It would take too much strength and do no good. While traveling recently I put a nice woven cord in my pocket for emergencies. In a short time my cook wanted it to tie up a parcel and used it all, more than he needed. The next hour his load broke down and he patched it up with grass — the first thing at hand, never thinking of the cord. We have occasion very often to say when we observe these silly shifts, "How like a Chinaman!"

By reason of this headship of the eldest in direct descent, everything is tied up in inheritances — lands, goods, and prospects — and this acts as a preventive of all change, demanding as it does concurrent action or at least consent. But this headship also carries with it responsibilities. There are the younger sons and their families to be provided for out of the family estates, who thus form a drag on the main line for generations, and poor relations become the curse of the prosperous, until a man loses all desire to make more than a bare living, for he knows that he will be squeezed until every cash is absorbed.

This is doubly sure to follow if the successful one is a younger son. This kills all individual initiative. If land is to be sold, all relatives must be agreed; if business is to be entered into, consent of relatives must be secured; and if one changes his religion, he is sure to arouse this family opposition. Then when whole villages and even cities are of one surname and descent, the problem is seriously involved. Every little plot of land, or grave, or well, or pond, or open ledge has its group of owners, with varying rights. It is not at all uncommon to find even large tracts of land unused, or practically public domain, because there are so many owners that they can come to no agreement for its sale or use. In Europe and in America, and in fact wherever the Anglo-Saxon is dominant, the

individual is the unit, and the proposition that "I have a right to do as I will with my own," is only beginning to be limited. *Laissez faire* has been the law of economics, and individualism has run riot. In China it is different. What is one man's concern is every man's. If one shows a disposition to keep something to himself, it is *prima facie* evidence of his dishonesty. Neighbors and relations have rights, that they are not slow to maintain, to a portion of the wealth of the prosperous. Thus there is a family sentiment that opposes a man in doing individualistic things; this broadens out into a clan sentiment and a village sentiment, that is prolific of evil results in feuds and quarrels. There are also, from the same source, trade and guild sentiments that strongly discourage innovations, often on the most foolish grounds. The family, or village, or guild maintain a temple and idolatrous ceremonies to prevent sickness, frighten away the "bogies," etc., toward the expense of which all the villagers or members are expected to contribute. Estates are given or lapse to the ancestral or village temple, and these are managed in turn by the different branches of the family who pay all expenses from the revenues, if fortunately there are any, and the balance or deficit is their private gain or loss. When a man dies his property is divided among his relatives in fixed proportions, the family, or clan, or village being the executors. In law the great maxim that has come down from the sages for the guidance of all magistrates is, "Pacify the people."

Now let us note the bearings of these facts upon the case of a man who becomes a Christian, and we shall see at once the main lines of public persecution. In doing so he leaves the path of least resistance, a very un-Chinese thing to do, and he does so in the face of family, clan, and village sentiment. He dishonors his ancestors by implying that their religion was false. He disobeys, unless he himself is the head, his father, or elder brother, or uncle. He resists participation in assessments for idolatrous ceremonies. He does that which the rest of the family or village "know" to be the cause of present sickness or calamity. All this must of necessity arouse the intense antagonism of parents, elder brothers, uncles, family, clan, and village. Now when we remember how religious fanaticism everywhere heightens and embitters quarrels, the opportunity it gives vagabonds for plunder, and neighbors for revenge, we are in a way to understand the general nature of persecutions of Chinese Christians. If in enlightened America a man should be converted to the doctrines of "Christian anarchy," as held by Tolstoi, and receive to his house foreign anarchists, the sentiment of his neighbors would be much like that of the Chinese toward converts to Christianity, only in China its mode of expression would be more open and brutal.

Let me give two concrete examples, the one of general persecution, and the other, personal and special.

The church at Gák-liāng in our Inghok field has over a hundred members, but only about forty of them come from that village; the rest come from the hamlets round about and up among the mountains. During the past year a graduate of Miss Newton's Girls' High School, at Foochow, who lived at the village of Hong-kong, seven miles from this church, opened a Christian day school. Being herself deeply consecrated to the Lord's work, she at once began to teach the villagers and persuade them to become Christians. She had great success,

so much so that before the year was over a number had joined the church at Gák-liāng, and had bought a house in their own village for a school and preaching place. Among the "learners" were a number from the neighboring village of Cin-kāng, three miles away. After a while six vagabonds banded together to drive them out. They called a meeting of the villagers at the village temple, and there forty-eight persons met and agreed to the following articles, as against any of the villagers who became Christians:—

- (1) Not to allow them a right to the village well.
- (2) Not to allow them to cut firewood on the mountain-side.
- (3) Not to have any fellowship or dealing with them (boycott).
- (4) Not to allow them the portion of the ancestral property that rightly fell to their share.
- (5) If they planted seed in any field they will let their cows and pigs eat and trample it until destroyed.

The above is a good instance of general persecution. In some instances it is more severely carried out, even to assault and banishment; while in others it is only nominal.

The other instance is that of a widow, who prior to her marriage had ancestral property left her. At the death of her husband she was oppressed by his brothers and father, who sought in every way to get possession of the property. They did take possession of the fields, but could not force her to relinquish the title. Then they sought to gain their end by marrying her to a man who would agree to divide with them, and they went so far as to attempt compulsion, as by custom they had a right to do, but she fled to the city and hid among friends. There she heard the gospel and believed. This was the cause for redoubled petty persecutions, but it was also her salvation, for the Christians have powerful friends, and her relatives dared not do to her as they had planned.

In all cases of persecution everything depends on the character of the magistrate. If he pleases to protect, he can do so amply, for the laws are fairly good. But if, as often happens, the magistrate is corrupt, he adds to the miseries of the oppressed by failing to interfere and often by openly abetting the persecutors. The gospel is spreading marvelously and multitudes are enrolling themselves as learners. This particular church at Gák-liāng has tripled its membership within a year. It needs more or less persecution to sift out the sincere from the insincere. We do not pray that all persecution may cease, but we do want the sympathy and prayers of Christians that the converts here may abide in Christ, may know in its fulness his loving care and protection, and may learn to rely only on him.

SUGGESTED PROGRAM FOR MISSIONARY CONCERT, NOVEMBER, 1896.

Topic, ORGANIZED MISSIONARY WORK.

DEVOTIONAL EXERCISES gathering around the Scripture topic: "Ours the Ministry of Reconciliation."

SCRIPTURE LESSON: 2 Cor. 4: 1-7, 15-16; 5: 18-20.

After a brief study of the Rise of Modern Missions by the Pastor, let him ask three questions:—

1. How is the Church of Christ equipped for this ministry, and how extended is her ministry? In five minutes summarize the great agencies at work and the countries opened to them. (See American Board Almanac and Encyclopædia of Missions.)
2. What are the chief lines of policy adopted by these agencies? Evangelistic, educational, native workers, self-support. (See "Missions in the East," by Dr. Lawrence.)
3. Can the churches meet this ministry fully without deeper sacrifice? Debt, retrenchment, withdrawal of native agencies, declining new missionaries.

Let some one name the leading features of the recent Annual Meeting of the American Board. (See reports of the Annual Meeting of the Board in the religious papers.)

SUGGESTIONS:—

1. Let the whole meeting be pervaded with the spirit of prayer for a revival of interest in this ministry.
2. If each speaker will be content to simply give a survey and not an exhaustive lesson, five minutes will be a fair limit of time.

Letters from the Missions.

Central Turkey Mission.

ZEITOON AND VICINITY.

AN extremely interesting and detailed report has been received from Mr. Macallum, of Marash, of a tour occupying sixteen days among the villages from which the people fled for refuge to Zeitoon. No foreigner had visited this region since the outbreak last autumn. The villages, with a single exception, were in ruins, and the people were living in booths, and were very destitute. Food and clothing were lacking, but it is cheering to learn that in most places of the district the harvests promise to be excellent, and as soon as they are ripe the immediate distress will be relieved. The present need is oxen and sickles to gather the harvest. Mr. Macallum took with him on this tour three loads of clothing which friends had contributed, as well as money for relief work. We have space for only a few of the incidents reported in this letter, but the following will serve as specimens of what was seen and heard:—

"Our first stopping place was Mukhal, a village very prettily situated on a mountain-side. The village is in ruins; the houses were plundered and burned by the troops on their way to Zeitoon. The people knew the soldiers were coming and

fled to Zeitoon, where seventy-five died, chiefly from sickness; 355 are left. They are living in little booths and black tents. We rested under a beautiful large walnut tree, having before us a magnificent panorama of forest, mountain, and stream. After our dinner all the people gathered around us. I had the little girls sit down by themselves, when I clothed them in better garments than I suppose they had ever expected to see again. This was from Dr. Harris' gift. It was a pathetic indication of the troubles through which the people had passed, that there were no very little girls left; they had all died in Zeitoon.

"The poor boys of their own accord formed themselves into a separate band, and waited longingly for their turn to come. Finally, to move my hard heart, they began to sing one of the mournful chants of the Gregorian Church, but, poor fellows! it was in vain, as I had nothing I could give them. As Mukhal is near Zeitoon, I arranged that for food supplies they should go there. I promised them about five pounds of wheat per person each week until the harvest is gathered in. After distributing some simple medicines, such as quinine and bismuth, though there was very little sickness in the place, we had a short but very impressive serv-

ice of song and reading and prayer, accompanied by words of comfort and encouragement by which we tried to turn their griefs and sorrows into rich spiritual blessings. The harvest here will be very good; and they also have large vineyards in a very good condition, so that in a few weeks the question of food will not be a pressing one. About twenty yoke of oxen are needed here. With warm expressions of gratitude the people bade us good-by as we packed up our things and were off. On the road we caught up to a wretched group of refugees returning to their homes. It was composed of a blind man, two widows, and four or five little girls, all carrying loads that made my back ache to contemplate. I got animals for them at Mukhal and sent them on their way rejoicing."

OTHER VILLAGES.

The interviews held with the people at Furnuz, Denderly, Tanur, Dungal, Kiredj, and Dermendere were full of interest, but we must content ourselves with giving Mr. Macallum's account of two other towns, Tasholook and Geoksun:—

"At Tasholook we settled down in the priest's house. I had no sooner seated myself than the priest's wife began to take off my shoes and stockings, and then she proceeded to wash my feet in cold water. This was a new thrill for me, and it was very refreshing. It may have been vanity on my part, but I thought I understood now how Paul felt when he commended certain women who had washed the feet of the saints. This village is partly Armenian, partly Turkish. The Armenians number about 500 now; many died at Zeitoon. On the outbreak of the troubles the Turks and Armenians made a treaty with each other that if the Zeitoonlis came to attack the place the Christians would defend the Turks, while if the Turks came the Turks would do the same for the Christians. But the Christians fled on the appearance of large bodies of Circassians, and the Turks were not able to prevent the plundering of the village. However, they prevented the destruction of the

houses until peace was restored, saying that if the Christians came back their houses should be ready for them, and if not they would take possession themselves. Finally the Circassians came again, and, in spite of the protests of the Turks, tore down most of the Christian houses. so that the village is now a mass of ruins.

"The Turks have not been friendly since the Armenians came back. Two girls and a boy and a woman were left behind in the flight, and were taken in by Turkish neighbors. On the return of the Armenians from Zeitoon, the woman left the Turkish family which had protected her and joined her people, but she had to leave her bed behind. My presence in the village gave her sufficient courage to go and get her bed. The Turks, however, caught her and beat her, and pointing a gun at her, threatened to shoot her. In the morning I sent my zabtieh, or mounted policeman, to punish the Turk, which he did in right down earnest. He gave him a terrible beating, right out in the street, and when he got tired another zabtieh happened along and fell to with good will and hard fist, and in a short time the Turk was quite subdued and the woman got her yorghan.

"I demanded the Christian girl whom he had in his possession, but they said she was away up in the mountains. I told him to send for her and give her to her father, which he promised to do. Then I was invited to the house of a rich Circassian to drink tea and have some bread and cheese. Here I was able to bring together the leading Turks and Christians of the village and bring about a more friendly state of feeling than had heretofore existed. I secured the other Christian girl and handed her over to her mother. The boy also, who had remained behind, put in an appearance and announced his intention of not returning to his Turkish master, who that morning had sent him out into his fields to plough. I assured him he need not be afraid, and gave him back to his mother. Then I called the village together and distributed

money and clothing. My supply of the latter gave out at this point. I gave to some Turks here who were in a pitiable state of poverty. We had a good service, and so after dinner started for Geoksun."

THE CITY OF CHRYSOSTOM.

"There are many interesting remains in this neighborhood, showing that at one time there was a large Greek city here. It was to Geoksun that Chrysostom was banished. We passed several large Moslem cemeteries, in which each grave has at head and foot an enormous stone, often the remains of a marble pillar, possibly from some Christian church, the idea being that the gravestones are thrown into the balances when the final accounts are made up, to weigh against sins committed. So the larger the stone, the greater the chance of admission to Paradise. Geoksun is two hours from Tasho-look. I went to the house of the Mudir, who received me very cordially, and called me 'Counsul Beg.' Soon ninety Turkish refugees from Tanur presented themselves and asked for aid. I was very glad to give it, for they were in a very pitiable state of poverty.

"Then I inquired about the Christians. All who had not been killed, or fled away, had become Moslem and assumed Turkish names. I told them to come, and in the presence of the Mudir told them they were free to profess Christianity openly again, and to call themselves by their old names again. There were sixty-one of them, and my announcement made them very glad. I also liberated a boy and girl who had been kidnapped by Turks two years ago, and restored them to their parents. I heard of two or three others whose cases I was unable to settle, but wrote a letter to be delivered to a Commission of Reconciliation, composed of leading Armenians in Zeitoon and some Turkish officials who were to reach Geoksun in a few days, calling their attention to what I had learned, and requesting them to set these poor Christians free. The Mudir entertained me very hospitably.

The Christian houses and shops have all been torn down; also the Gregorian church."

After reporting his visits at a number of other places, Mr. Macallum sums up the results of his observations as follows. It must be remembered that he refers not to all Turkey, or even all Central Turkey, but only to a limited district which centres about Zeitoon:—

(1) "The country is perfectly quiet. The government is doing all it can for the thorough restoration of order and confidence. All Christians are treated with great kindness, and they all speak gratefully of the protection afforded them.

(2) "With the exception of Alabash and Yenije Kala all the other places I saw will have an extraordinarily good harvest. This will relieve the food problem in the course of a week or two. But in order to secure the ingathering of this harvest and the sowing of next year's harvest oxen are imperatively needed. We have a grant of 2,000 liras for seed, tools, and animals, from the Red Cross Society, which will do a good deal towards relieving the situation, but at least as much more is needed.

(3) "The problem of rebuilding is a serious one, but if animals are supplied, the villagers can at least build enough to shelter themselves through the coming winter."

Eastern Turkey Mission.

GENEROUS PUPILS.

AT Mardin the work seems to be progressing much its usual way. Under date of July 13, Mr. Dewey writes:—

"I may say in regard to the Boys' High School that the examinations at the close of the year proved much more satisfactory than we had ventured to hope. The attendance in the preparatory department has been unusually large,—the largest we have ever known. One or two incidents at the close of the term gave me great encouragement. One was that some of the pupils who were a little better off than others helped the less fortunate ones

in the expenses of getting home. The school treasury pays nothing toward expenses of coming to and going home from Mardin. This year, as you know, circumstances are much harder than usual, and some of the pupils who found themselves at the close of the term without a para in their pockets came to beg me to help them get home. Others had been less needy during the term, and had come out at the end with a small balance in their favor from credits for work they had done. These balances I usually retain as a start for expenses of the next year, or to apply on their notes, but in view of the exceptional circumstances this year, I said to one of the more fortunate ones, 'Why do not you four give a few piasters each to help these five needy ones?' I made it plain that it was only a suggestion which they were free to act on or not as they pleased. They took it up *con amore*, — made a careful calculation as to what it would cost to hire two animals, just to carry their beds and bundles, as they themselves would walk. I took a share with them, and we made up seventy-five piasters for the purpose. So much selfishness comes to the surface these days, I was glad to see this exhibition of an opposite spirit."

Madura Mission.

STEADFAST HELPERS.

MR. HOLTON, of Manamadura, sends, under date of July 13, a touching account of the fidelity of the native agents under his care:—

"I feel like a man who has just undergone a severe surgical operation, and that, too, without anæsthetics; I am just recovering from my first helpers' meeting, where I have applied the reduction of last January. Of course I told them all of the news from Boston immediately on my return from the January meeting, and that, while I should do all in my power to keep up the full force and work of the station as long as I could, if there were no restoration of the reduction, or increase of funds in the course of the year, the reduction

would have to be applied to their salaries or else the force have to be cut down. I have, by hook and by crook, kept them together and on full pay until now; but on June 1, I told them that if there were no change before the first of July I should have to reduce them two annas on the rupee, except the women. No change took place, save that I dismissed one teacher for cause, and two men were sent to the seminary for theological training. I also cut off one or two free pupils at Pasumalai, and warned others that their freedom would end with the current year. The men took their reduction nobly; not one of them murmured. It made the tears come to my eyes as I paid them the pitifully small sums and thought how for some of them it meant only one meal a day for this next month, if they are to succeed in keeping out of the money-lenders' deadly grip. I had previously cut off their *batta* from June forward, that is, the allowance usually given in this country to all employees, mission, government, army, and private, whenever their work calls them away from their own food supplies over night. By many of the above classes of employees it is regarded quite as a part of the wages and is counted in whenever one states his wages. In other employments it often amounts to a very large sum, but with us the usual rate is 1.6 annas, or about three cents per night; on some occasions it is two annas, or four cents; but in no case is a man allowed to charge in a month over one twelfth of the amount of his wages for *batta*. Not one of my catechists or teachers made a word of complaint. I had to allow it back in the case of my two evangelists, at the urgent request of the catechists, as their work takes them away from home so much of the time and so constantly. I felt, when the last one was paid, as though I could not bear to look my men in the face, and that I should have to either resign and come away, or else, in mercy to them, cut off one third of their number so as to be able to give the other two thirds sufficient for them to live on. Things might be much worse.

Grain is much cheaper than it was two years ago. While it has not rained much yet, the fields are plowed and there is not, as yet, a scarcity of drinking water."

Foochow Mission.

PROGRESS OF SELF-SUPPORT.

PREVIOUS letters from Foochow have reported a great increase of religious interest, one feature of which is a decided advance in the spirit of self-support. A letter from Mr. Beard, dated July 6, brings tidings of further development of this spirit. Mr. Beard says:—

"On June 7 a dedication service was held at Dong Ding Ga, the great fish market of Foochow. The house which was rented for the chapel had been neatly fitted up, mostly at the expense of the natives, who are also to pay the pastor's salary from the first. They are this year aided \$3 toward incidental expenses; the mission pays the rent on the house. The people in this region are called southerners, and they speak a different dialect from that used in Foochow. The preacher at another chapel was a southerner, and has been called to take the work at Dong Ding Ga. About three hundred gathered at the dedication service, and although the chapel is in a new region, some distance from any other chapel, and although the men here are notoriously fierce, the whole service was as orderly as one could wish. The people came to listen and see. One peculiarity of this chapel is that as yet there are no church members, hence no church organization. Five men who became interested in the truth asked for help to fit up the chapel, promising at the same time to support a preacher. These five and others are learners, and I trust that before the year closes there may be a church organization.

"June 21 was a Sabbath full of work and of interest in Foochow suburbs. Thirty-nine members of *Gèn Cīō Dóng* had asked permission to form a new church organization at *Au Ióng Die*. The chapel at this place was opened four years ago by Mr. Hartwell, and has been

a *protégé* of *Gèn Cīō Dóng*. During the past year and a half the work at this chapel has been very successful, not merely in the numbers who joined the ranks of the Christians, but in the sterling Christian character of the members. The new church was formally organized June 18; at the same time six men and one woman were examined and deemed worthy to join the church on confession. This new organization has already called a preacher on its own responsibility, offering him \$8 per month to be their pastor.

"The *Ha Puō Go* church has been very slow over the matter of self-support. One of the deacons of this church is an active, aggressive young man, and I worked principally through him. The other deacon is an elderly man, a charter member, a good man, willing to follow in improvements, but not aggressive. The pastor is much the same in disposition. This accounts for the slow progress of self-support in this church. But they became aroused at last, and arranged for a service, June 21, in the interest of self-support. The pastor preached a short sermon to the point on the text, "Ye are the light of the world," drawing the conclusion that we cannot light the path of other men unless we are willing to give of our money to support the gospel work. I followed with a few words; both deacons spoke, and afterward church members. Before anything was said about subscriptions, one man said he would give \$3, another \$1. This showed the good spirit of the meeting. Before we separated, \$60 had been promised. The whole amount given by the church for all purposes last year was about \$18. For more than ten years no advance has been made in this direction by this church. The result of the service Sunday morning, June 21, was very encouraging, not more on account of the amount subscribed than on account of the spirit which was manifested. The church will need to double this subscription before it will be self-supporting. But the members see their duty and they are earnestly trying to do it.

"In the afternoon of the same day I

attended the opening services of a new chapel within the city walls, in a portion of the city in which no religious work has been organized. Some time ago a few men from this place became interested in the truth at *Gèn Cīō Dōng*; and although they had to walk nearly three miles, they were regular attendants at the Sunday services, and they also brought others with them, until the members from this place numbered twelve, and the learners over twenty. Last winter they were offered help to rent and repair a chapel near their homes. Three different houses were tried, but as the rentee was a foreigner, the owners were unwilling to rent. For a time Sunday-school and Y. P. S. C. E. were held in a church member's house. But this was not convenient, and I was surprised one day to hear that these members and learners had of their own accord rented a house for a chapel, and had planned to bear all expenses themselves. About one hundred gathered on Sunday afternoon, June 21. This number could not sit, and even when standing they were rather thick, but a thunder shower drove some away, and a very pleasant and orderly service was held. A blacksmith in America might refuse to work in such a house until changes were made, but the pastor of *Gèn Cīō Dōng* spoke very well on the theme, 'God is pleased not with outward show, but with a right state of the heart.' He told the people very plainly that it made no difference whether the church building was elaborate or simple; if God found a loving heart in which to dwell he was pleased. The work in this place has begun in the ideal way. The people have the self-supporting spirit. They will not only pay the rent on the chapel, but they will pay a man to stay in the chapel and 'keep' it, they will buy the necessary furniture, and they will pay one of the theological students something for helping on Sundays during the vacation this summer.

"I can best express the feeling among the churches in the suburbs in the words of the pastor of *Gèn Cīō Dōng*, as he bade me good-by when I was starting for the mountains for the summer. He said:

'God's grace is very large. He is blessing us richly. The church is spreading abroad fast, and we are very hopeful and happy.'

THE SHAOWU DISTRICT.

MESSRS. WALKER, BLISS, and GARDNER reached Foochow from Shaowu early in June and they report many items of interest from their field. Mr. Walker writes:—

"During the trip I was permitted to receive thirty-seven persons to the church. Fifteen of these were at the important farming centre of *T'ieh-lo-fung* where none had been received to the church previously. I spent two Sabbaths at the place, on the first of which the meetings were held in the main ancestral hall. The first convert and the leading Christian there is a literary graduate and, in a measure, the head man of the principal tribe in the village. The meetings are usually held in his house, which he fitted over last year at considerable expense, to furnish rooms for the preacher to reside in, and a place large enough for sixty or seventy persons to meet together in, with also a prophet's chamber for the missionary when he visits the place. He is a man of considerable means, and aims to do all this freely, but drouth last year crippled him so much that we had to come to his help to the extent of \$12 silver.

"This is the region where there are Christian learners in forty-five out of forty-seven villages. One of the inquirers was a soldier last year, and was on the guard which was escort to the consuls in their stay at *Ku-cheng* during the trial of the *Ku-cheng* murderers. The number of inquirers in this region is placed at 150 or 200. But the term 'inquirer' stands for various degrees of interest in the truth. They are now moving energetically for a chapel. There is good prospect of their raising \$300 or more (in silver) among themselves, and we will try to help them to the same amount. Part of the land for the chapel is given by one of the Christians, and the rest is land of which the owners have all died, so that it is reckoned

common property, and the leading men of the village have signed a writing granting the use of it for a chapel site. *All this in China!*

"At Yang-chin-k'ang there is not altogether a good state of things in the village itself among some of the oldest members; but at remoter points reached from that centre there is much to encourage. The main body of the members nearer at hand are at least holding their own. In the Twentieth Township there are no gains to report, but there seems to be a better state of feeling among the members, and good prospect for more additions next autumn. At Yang-k'eu the interest continues unabated, and I received ten persons to the church. The Methodist Mission withdrew from the place this year; but there is still a Methodist party, so called."

South China Mission.

CONTINUED GROWTH.

DR. HAGER, of Canton, in making his half yearly report, alludes to the prevalence of the pestilence called "the black plague," on account of which some of the schools have suffered. But this has been the case only in Hongkong. Dr. Hager writes:—

"In the country five schools have been maintained and the work on the whole has been more successful than in any previous year. They are all doing good and thorough work, and it is no uncommon thing for the pupils who are still heathen to come with their teachers to our chapels. One teacher's influence over his pupils is especially beneficial, the villagers themselves furnishing rice to the teacher because he is held in such high esteem. I recently visited one of these schools and the scholars all declared that the idols were false. The high school, that we started is doing very well thus far, and the pupils seem to be industrious, having already committed to memory a shorter catechism. The village in which the school is held is well disposed towards Christianity, and there are a great many who are persuaded of the truth.

"In another place we held a service under the shade of a banyan tree, and received into the church a man partially paralyzed. He had heard the gospel for a number of years, but was principally impressed with the truth through the influence of a fish dealer living in the same village who is a very earnest man and zealous of good works. Philip-like he brings many a one to Christ, so that there are in his village now six baptized persons and three others not far distant. It was an unusual sight to see about a dozen Christians celebrate the Lord's Supper under the shade of the banyan tree in the open air with all the heathen looking on.

"In the out-stations twenty persons have been admitted into church membership during this half-year and *seven* children baptized, while in Canton there have been seven adults received and four children baptized, making in all twenty-seven adults received and eleven children baptized. Slowly the work is growing and the Master often gives us a glad surprise of finding some seed germinating where we had least expected to find anything. During the same half-year on the five journeys made, during which I camped probably some fifteen weeks, I have been enabled to treat 600 patients and extract nearly 300 teeth, which is more than I was enabled to do last year during the entire twelve months.

"The principal feature of the half-year, however, has been the opening of *three new out-stations*, a thing never attempted before in any one year in the history of the mission. Because of the present financial crisis, and reduction of my own estimates to fifty-one per cent of the sum asked for, it might seem to be a question whether this were a wise move, but I went forward, and I think we shall be able to make both ends meet.

"At two of these newly opened chapels we held a communion service, while at one of them there is already a number studying the truth. The chapels are fitted up neatly and commodiously, and *only in* one instance has the expense exceeded our

expectations. In one of these places the people are very friendly, and in traveling some twenty miles back and forth I seldom heard a vile word uttered against us by the Chinese, who in other parts of our field are very bitter against the Christians, so much so that they have threatened to burn their houses and to kill them and me if we continue to worship in the village. We most earnestly hope that the mission of these newly opened chapels will be a prosperous one. We need very much a larger building for our Hoi Ping church, which is the largest church of our mission. Cannot some kind friend of the mission give us \$200 or \$300 so that we can carry on God's work a little more satisfactorily where we are not so cramped?"

Zulu Mission.

THE ANNUAL MEETING.

THE annual meeting of this mission was held in Durban, and was an occasion of much refreshment to our missionaries. They were greatly cheered and helped by the presence and addresses of Mr. and Mrs. L. D. Wishard. Mr. Dorward, of Umsunduzi, writes:—

“The reports for the year on the whole were cheering. Progress has been made and the seed is taking root in outlying districts. We have had special cause for thanksgiving at Umsunduzi. The year has been a most successful one, especially in the kraal work, amongst those who have hitherto kept aloof from all civilizing as well as Christianizing influences. A blind preacher of the theological class from the Transvaal had been holding services at Umsunduzi with good results. He stayed here a week, and people came from far and near, so that the house was packed. Many confessed Christ, among others a man of the station for whose redemption I have longed. I am hoping next month to have a visit from one of the Congregational ministers in town, who loves to do evangelistic work among the natives, and who is very successful in arousing the unconverted.”

THE INANDA SEMINARY.

Miss Phelps, in her annual report of this seminary, says:—

“This year has been no exception to former recent years as regards the number of pupils desiring admittance to the school. At the beginning of each term more than 120 have presented themselves, and others have come in later. After sending more than twenty away during the first days of the term, and notwithstanding the fact that some drop out during the succeeding weeks, and that some who come late are turned back, we have never been otherwise than crowded. We have at no time had less than 100 and sometimes more than 110, which number the committee thinks should be the highest limit.

“The larger proportion of our pupils are from heathen homes. Less than thirty per cent are from professedly Christian homes, and forty kraal girls were enrolled as new pupils in August, though a few had been in school at some previous time. The kraal girls who come to us quite untaught are eager to learn to read. They seem never to tire of studying over the syllables with which they begin, and the sentences which follow. Some of the dullest make the most patient and persistent effort, and after struggling over these syllables and words through a lesson an hour and a half long, they have been heard expressing the wish that they might go on and never stop.

“This statement may seem to indicate a deep thirst for knowledge on the part of Zulu girls, but such is not the case. As a rule they are not ambitious beyond a certain point. The station girls, who have had more advantages than the kraal girls, are in a way interested in what they are taught, and pleased to be promoted from one reader to a higher grade, but the signs of a real love of learning are for the most part lacking. We are often pained at want of appreciation of the advantages here, particularly on the part of station girls. Nevertheless we labor on in hope, remembering from what depths of ignorance and mental lethargy they are emerging, believing that this mental training is

not valueless to the present generation of girls, and that future generations will reap largely from the present seed sowing."

The training in this seminary is along industrial lines, each pupil doing some work, while those who pay no tuition are employed in some department, either in the laundry or domestic work, or perhaps in the field. For from four to five hours a day each class has daily Bible lessons, aside from the instruction given at morning and evening prayers.

West Central African Mission.

SICKNESS AND SUPERSTITION.

MISS HELEN MELVILLE reports a serious trial to which they had been subjected at Chisamba on account of the prevalence of an epidemic of pneumonia:—

"None of our family of native pupils were smitten down. Some of them were very ill, and we watched and tended them day and night. While some recovered, we were called upon to part with four of our number, some of our best pupils in school, our bright ones, from whom we had hoped great things. We miss their faces so much from their accustomed places. We feared the test would be too severe for them, as with some it was a fight from morning to night and from night to morning with friends and relatives from the villages, who urged them to allow this or that fetish rite. When the sick one was too ill to know what was going on, his attendant dared not leave him for one moment, for these friends had food ready with their own native medicine to give him.

"This was the case with a chief's son, who for days lay at death's door.

"The friends inquired of the spirits the cause of his sickness and reported that it was the spirit of a baby niece of his who had died some two years ago. The friends tried in every way to get the boy's uncle, one of our young men, to yield to their superstitious practices. Some thought they would make this uncle yield by running away with his baby girl of three years, but he stood firm. Mr. Currie sent for the child and they gave her up. When the

boy became conscious, he said he would allow no fetish ceremony. The uncle has been warned not to take food at the village, nor eat any sent him, as some of the natives had vowed to poison him.

"We were afraid all these things would alienate the people at the villages, but thus far it has not. They allowed us to give our dead a Christian burial, the first ever given to a native at Chisamba. Our young people have also stood as one. Their faith seems to be strengthened rather than weakened. But it has been a time of great anxiety to us all. We need your prayers very much.

"Apart from this our work goes on much as usual. Our schools have been well attended. For the last month we have had a number of boys coming from the villages."

Spanish Mission.

BILBAO AND LOGRONO.

THE annual report of this mission contains items of much interest. The Institute for Girls at San Sebastian has had fifty students, the largest number matriculated at any one time since the founding of the school. The good name of the school was fully maintained at the government examinations in June last. We give here what is said of two of the out-stations, Bilbao and Logrono:—

"Bilbao was sustained financially for eighteen years by the Evangelical Continental Society of London, but during the last two years, owing to a diminished income, that society has been able to contribute but a small part of the expenses of the station, the burden of which has fallen on Mr. Gulick, and on which he has exhausted all his resources in the hope of finding some society that will come to his relief. Unfortunately, however, no such help has been found. This is a most important centre, and for these twenty years it has been in intimate affiliation with the stations of the American Board and has been superintended by Mr. Gulick.

"Bilbao is said to be the third richest city, in proportion to the number of its inhabitants, in all Europe. Immense

capitals are invested by English, German, French, and Belgian houses in the iron mines in the hills between Bilbao and the seacoast. This rich field has become the camping ground of the clerical hosts that swarm on every hand. With such an army of ecclesiastics who go everywhere and who penetrate every house and home, it seems wonderful that there should be found any among the Spaniards who would dare to openly declare themselves with us.

"The poor, hard-working members of our city congregation are visited by them and by fine ladies at their bidding, and are begged and threatened and bribed to take their children from our schools and to leave our meetings; but there are those who remain steadfast through it all. In the mines, our pastor probably has a greater influence than any Roman Catholic priest or friar. Throughout the year he seldom fails to hold his Friday evening meeting in one or another of the houses that are open to him in different parts of the mining district. One and another of the rough men who gather there to hear him he has seen reclaimed from drunkenness and violence and gambling, to become earnest, consistent Christians. One of these is now an evangelist in the Methodist Church in the Argentine Republic, to which country he emigrated, by degrees moving there the five members of his family; and another is an evangelist in the Presbyterian mission in Brazil. The seed sown in these mines is also carried far and wide over the north of Spain by the miners as they visit their homes.

"*Logrono*. — In this city both fanaticism and worldliness have conspired for thirteen years to destroy the work and to drive us from the field. Though always hampered with insufficient means and poor accommodations, we have refused to confess defeat, and during the year 1895 there was a beautiful school of eighty children and a congregation of faithful adults.

"Confronted with reduced appropriations at the end of that year, the evangelist teacher was withdrawn and the station was given up. But early in January a member of the congregation, a woman

who owns a little house, came to San Sebastian to propose that she would give room for the chapel and schools in her own house, for a few months, free of cost to us, if we would pay the salary of an evangelist teacher. We felt that we could not resist the appeal, and sent a man there who gathered together again the scattered children and is holding the fort against great odds. The good woman, better even than her word, has also, all these months, given her services free of cost to us in teaching the girls.

"From this little congregation has gone out an active and intelligent Christian girl, now the wife of the evangelist in Brazil, already mentioned as fruit of the work in Bilbao. Also two attractive girls of excellent character from this station are now in the San Sebastian Boarding School."

Austrian Mission.

GRAZ AND VIENNA.

DR. CLARK, of Prague, writes from Graz under date of August 19: —

"We are spending the summer at our out-station Graz, Styria, where we have found much work to do. Just now the helper at this post is away doing mission work in Tyrol, and I have all the meetings here to care for. Two or three Bible services on the weekdays and three on Sunday, this is *vacation work*; but it is not so difficult to preach in German as in the Slavic (Bohemian), and I enjoy the change of language. The expense of this station is met largely by a Scotch friend who has one laborer in the province of Carinthia, and who helps in meeting some special expenses in Young Men's Christian Association work and in publishing our monthly *Alpenbote*. This very kind friend to Austria has begged me to remove to Graz permanently, with my family, and so help in enlarging the mission in the Southern field. A German helper will soon come to Graz, and Mr. Cejnar, who has been working here for some time, will remove to Vienna in November, to begin a new mission among the more than 250,000 neglected Bohe-

mians living at that great capital. We have long felt the crying necessity of such a work in Vienna, but we have never had any money to start such a work, nor have we any now; but Mr. Cejnar has strong faith that help will come, and is willing to remove to Vienna without any fixed salary and will trust the Lord to feed him. I am helping him to prepare circulars to make known the great need of such a mission in Vienna among the most terribly neglected Bohemians. Such a work is much needed in connection with our work in Bohemia, for our members go to Vienna seeking employment. It is a most inviting field, and I pray that some of our American friends may be prompted to send special gifts for the new mission in Vienna.

“On my way to and from Graz every three months, to superintend the work here, I can help in Vienna. In that great city we hope soon to have a Bohemian Young Men's Christian Association. One of our members has learned the dialect, and is laboring among 1,000,000 absolutely neglected souls south of here. We need so much to enlarge the work at all points, but where is the needed money? The men we can train. The ‘cutting-down system’ forced upon the Board is most painful to the Prudential Committee, but ah! how crushing to those in the field! Would to God that some rich merchant might be so drawn to this needy field that he would make a large grant to help us in starting new work in cities sitting in the darkness of superstition.”

Notes from the Wide Field.

AFRICA.

A GERMAN OFFICER'S TESTIMONY TO MISSIONS. — The region in West Africa north of Cape Colony and south of Angola belongs to Germany, and German missionaries have been at work among the Hereros and other tribes occupying this section. Recently a German military officer, Lieutenant Von François, has issued a volume on “The Nama and Damara in German Southwest Africa,” in which he gives the following remarkable testimony to missionaries and the work they have accomplished. We quote from a translation in the *Chronicle* of the London Society: “What merchants, artisans, and men of science have done for the opening up and civilizing of this country is as nothing in the balance compared with the positive results of missionary work. And this work means so much the more, because all self-regarding motives, such as always inspire the trader or the discoverer and are to be found even in the soldier, are absent in the missionary. It must be an exalted impulse which leads the missionary to give up comfort, opportunities of advancement, honor, and fame for the sake of realizing the idea of bringing humanity into the kingdom of God, into sonship to God, and to instil into the soul of a red or black man the mystery of the love of God. Self-interest is put aside and the missionary becomes a Nama or a Herero. He gives continually, not only from the inner treasure of his spiritual life and knowledge; in order to be able to do that, he must unweariedly play now the artisan, now the farmer, now the architect; he must always *give* presents, teaching, improvements, never *take*; he must not even expect that his self-sacrifice will be understood. And to do this for years, decades even, that truly requires more than human power; and the average mind of the European adventurer, hardened in self-valuation and self-seeking, cannot understand it. I used not to be able to understand it; you must have seen it to be able to understand and admire.”

THE RINDERPEST. — Rev. Mr. Williams, of the London Society in South Africa, reports that, in common with other missionaries and the people generally, he has lost all his oxen. This plague bids fair to wipe out every breed of cattle from South Africa, thus destroying what the people regard as the most valuable portion of their property. Mr. Williams writes: —

"At one station the whole village could muster only eleven head; at Kolobeng, where we have 5,000 people, they had left about thirty; at Gatorona's, about forty. It was at this last-mentioned place that on the Sunday night, as I was saying good-bye, some of the head men came up to me and said: 'Monare, you have not said anything about *phalalo*' (contributions for spreading God's Word), 'for this year.' 'No,' I said, 'I had not the heart to do so.' 'Well,' they said, 'we are trying what we can do in spite of all our troubles;' and they gave me over £7 as a beginning. Then they said: 'It is some months ago, Monare, that you paid us a visit. We know that you have been very ill, and away from home, also that the cattle sickness has killed all your oxen, but don't throw us away. Come over again soon in the wagon and stay awhile with us. Bring Missis and the children with you, and then we shall know that you have not forgotten us.' As I listened to this appeal my heart was sadly troubled. I looked at the money. 'Ought I to take this?' I said to myself. Yet I knew that to refuse it would only add to their trouble. I came away a happier man for this instance of self-denial, for it is this in very deed to-day."

UGANDA. — The work in this interior kingdom of Africa, of which we have repeatedly made note, seems to be progressing even more remarkably than ever. The latest reports refer chiefly to some of the islands in the Victoria Lake, which Bishop Tucker had visited. Of one of them, Busi, which has a population of about 100,000, the bishop writes: —

"Our anticipation of a happy visit to Busi was fully realized. A spirit of expectation was largely diffused amongst the people, and great crowds came together both for the confirmation service and also the service of baptism, when some thirty men and women were admitted into the fold of Christ's flock. Samwili, the native teacher, is a remarkable man in many ways. He is of gigantic stature, one of the tallest of the Baganda known to me. He is also a man of great force of character, and at the same time deeply in earnest in spiritual things. He has gathered around him a strong body of readers, of whom a large number are offering themselves for baptism. There are, I am glad to say, five churches on the island. The central one is at Mamese and accommodates some 500 worshipers. It is beautifully built, with communion table, rails, and pulpit, all entirely of native workmanship. The population of Busi seems to be much denser than that of any of the other islands in proportion to its area. The reason for this is its extraordinary productiveness, and also the fact that when, according to Sir Gerald Portal's settlement, the big island of Sese was handed over to the Roman Catholics, a very large number of the people, rather than accept the rule of Roman Catholic chiefs, migrated to Busi. There they found what the Pilgrim Fathers sought — 'freedom to worship God.' There are now at least 600 or 700 people reading the Gospels, some 300 the Mateka, and 150 the Walifu. Altogether there are at least 1,000 readers on Busi. Some 200 have already been baptized, and it was my privilege, on February 2, to lay hands in confirmation on some twenty-seven of these."

The following extract shows with what delight the people receive the Word of God: "Mr. Gordon has been very busy selling books and making arrangements for the confirmation to-morrow. It was truly delightful to see the joy of the people as they became the happy possessors of this or that book, the New Testament, the Gospels, or a single Epistle, as the case might be. In some cases it was almost an ecstasy of joy. They seemed hardly to know what to do with their treasure. They clasped it to their bosom, then opened it and read a few words, then closed it again and clasped it once more to their bosom. Then several together got up and skipped about. They seemed almost ready to dance in the fulness of their heart's joy."

The readiness of the people to tell what they know of the truth is noteworthy. Bishop Tucker says: —

“It is remarkable how the system of those who are taught teaching others has taken hold of the minds of the people. In Uganda the taught are fast becoming teachers, and so in this far-off island of Bugaya. Although the people know so little, — many of them only the alphabet, — yet even these are teaching their fellows what they themselves have learnt. I found in this church the two Baganda teachers at work it is true, but I also found some dozen people belonging to the island at work as teachers. Be it remembered that the people have only once seen a European, — Mr. Pilkington, — some twelve or eighteen months ago.”

MADAGASCAR.

THE latest news from this Island Kingdom is that while in the capital there is great activity and perfect freedom for all kinds of work, yet outside there is a serious revolt against French authority. Hostility toward Christians is being manifested somewhat, including all who are associated with foreigners, though they be not French. It is said that 200 country chapels have been destroyed, that teachers and evangelists have had to flee for their lives, and that Christians have had their houses plundered and burned.

The French Resident-General, who it will be remembered is a Protestant, at a large assembly held in May made an address, after the Queen had herself spoken to her people, in which he declared that there should be complete religious liberty. The following is a translation of his declaration as given in the *Chronicle* of the London Society: —

“We guarantee liberty of conscience and freedom of worship. This liberty has been proclaimed in France for a century. We affirm the same principle here no less than in our own country. The Protestants, Catholics, and other sects, with their schools, will enjoy equal protection under our laws, and it will be contrary to our custom to favor any of them, and much more so, to persecute any.”

The deputation sent by the Paris Missionary Society to Madagascar, consisting of pastors Lauga and Kruger, have accomplished an excellent service in replying to the assertions of the Romanists, that there were no French Protestants, and that the Malagasy would all have to become Roman Catholics. But these two French Protestant pastors by their addresses, given day by day in a great number of places, have awakened a great enthusiasm among the native Christians, and convinced them that they could hold fast to the faith which they have accepted from the English missionaries.

SAMOA.

THE Consular Reports issued by the United States government in August last contain an elaborate report, covering nearly 100 pages, by United States Consul-General Mulligan at Samoa upon the government, commerce, products, and people of the Samoan group. The whole paper is of great interest and value, but we are specially concerned in what is said of the religious condition of the people. The London and Wesleyan Missionary Societies of Great Britain have, under God, brought this group out of its heathenism, and though the moral condition of the people is not what could be desired, yet there has been a vast and beneficent change. We quote at length from Consul-General Mulligan's report: —

“There is practically no such thing as a heathen in the group; in fact, not one is known. All are Christians after a fashion; that is, so far as the profession and observance of the outward forms of Christianity are concerned. In this general sense, it is not too much to say that they are more universally Christians than are the English or Americans, for all profess its doctrines. The Sabbath day is rigorously observed, attendance at church is general, while morning and evening prayers and hymns are omitted in no household.

"A gentle, tractable people, naturally inclined to be devotional, with many traditions bearing striking similarity to the Mosaic account of creation, possessed of a language made up of and conducing to the employment of figurative expressions, they readily embraced Christianity, and its introduction was more a work of patience than difficulty.

"Naturally, little sensible of the serious appreciation of responsibility, light, frivolous, under a system not calculated to the development of individual character, difficult to impress and with but slight capacity to retain lasting impression, the obligations of religion rest but lightly upon them. Polygamy has disappeared, but it is replaced by a system under which marriages are so easily and frequently contracted and abandoned that it dispenses with an excuse for polygamy. Dishonesty, while but a petty vice, petty perhaps because their temptations and their needs are small, is as prevalent as at any time within the period of knowledge; while regard for the truth, when opposed to interest or inclination, is not to be expected.

"Missions are maintained and indefatigably prosecuted by the London Missionary Society, the Wesleyan Mission, the Roman Catholic Church, and, in a small way, by the Mormon Church. These churches all maintain good schools, those of the London Mission and the Marists of the Catholic Church being especially well conducted and prosperous. At Malua, on the coast of Upolu, twelve miles to the west of Apia, the London Mission maintains a theological seminary for the education of native preachers — or missionaries, as all preachers and priests alike are termed in the South Seas — with above 200 students. The semicentennial of this college was celebrated with impressive ceremonies last autumn. In Apia schools are maintained by the missions for both males and females, and indeed schools are established at several places throughout the group.

"It is estimated that the Catholic Church has 7,000 native communicants; all the remaining four fifths of the population are divided in membership between the London and the Wesleyan missions, the former having much the larger following, while the number of converts to the Mormon faith is small and apparently shows little increase.

"Foreign missionaries are still in control of the direction of the church and educational interests, but especially through the facilities of the Malua Seminary, the London Mission is able to provide natives in response to all demands for ministers and teachers. It may be estimated that fully one half of all persons over twenty years of age can read and write; with few exceptions, all of both sexes under that age are educated to that extent. Beyond this, and the addition of elementary arithmetic, education does not extend, save to those in the mission schools designed for the ministry.

"The Samoans seem, as would appear from what has been said, keenly alive to the advantages of education. Every village without exception has its resident pastor or 'faife'au.' He is at once minister and teacher, teaching regularly the village school throughout the school year, besides attending to his ministerial duties. In like manner, each village is provided with its church, — serving the purpose of schoolhouse as well, — built of concrete."

Miscellany.

BIBLIOGRAPHICAL.

The Sister Martyrs of Ku-cheng. Memoirs and Letters of Eleanor and Elisabeth Saunders of Melbourne. By D. A. Berry, M.A., Canon of Melbourne. London: James Nisbet & Co.

The brief missionary history of these Australian sisters from 1893 to 1895 is told mainly by letters to their mother.

She had expected to accompany them to China, but after their early death in the massacre at Ku-cheng she said: "I see now why I was not allowed to go along with the girls. If I had gone too, these letters would never have been written." She fully hopes and believes that the let-

ters will be an appeal to the Christian Church which will bear fruit in increased effort for the evangelization of the heathen world, and especially of China.

Any who suppose that an earnest Christian life and full missionary consecration are inconsistent with overflowing girlish spirits might be undeceived by the gay and natural outpouring of the hearts of these most loving daughters, in a truly Australian freedom of speech. We give an example from the first letter written the day after their parting:—

“Do you know I feel so upheld that I don’t feel a bit miserable, and I thought I should be wretched. And then I try to conjure up a picture of you sad and lonely, and I can’t do that either, because I don’t believe you are either one or the other, — ‘Satisfied with favor and filled with the goodness of the Lord.’ I don’t understand why the Lord has fixed things like this, but I don’t want to, and I am content. Yesterday Nellie and I felt longings after a kitten, so Nellie went to look for one. It had been left in Sydney, so the kind captain sent up to know ‘if we would like the calf instead.’”

These letters are not only very entertaining for the reading of young people, but are valuable for fresh views of Chinese scenery, life, and needs; and also as showing what may be the hundred-fold reward, “now in this time,” of the devoted missionary, in enlarging powers and in deepened spiritual life. This is seen from the following extract taken from a letter

written a month before the sudden translation of these dear sisters from earth to heaven:—

“Last night God gave me the key to a great many of my problems. It was oppressively hot and the house was quiet, so I got into a dreamy state, not really asleep, but too far gone even to fan myself. I don’t know how it began exactly, but I found myself going over and over again that night in the garden of Gethsemane; the Lord kneeling there, pleading that if it were possible the cup might pass from his lips. Oh, exalted human heart of Jesus! for our everlasting comfort those words were wrung from his aching heart. When no other word can hold one up, these words surely are the light of life to heart-sick souls. He said it, he who was divine, God and man. . . . Lord Jesus, Refiner and Purifier of souls, cleanse and make me holy for thyself, and in the trial of faith which is more precious than of gold that perisheth, we can remember that he said, ‘If it be possible, let this cup pass from me.’ But it was not possible. If it had been possible, where would all those hosts be that will rejoice because their robes are washed white in the blood of the Lamb? And if the cup could pass from our lips, we should go empty-handed to the gate of heaven, and we should never know the joy of living alone with Jesus. He is unspeakably precious. He comes so near. I love him so. He draws me with those bands of love that never fail, never break, never hurt.”

Notes for the Month.

SPECIAL TOPICS FOR PRAYER.

For the Annual Meeting of the Board: that the Holy Spirit may be manifestly present with his people in their assembly; and that while reviewing with both thankfulness and humility the work of the past year, there may be given a new spirit of consecration for larger service in the year to come.

Continued and importunate supplications for the work of the people of God in Turkey; that deliverance may come surely and speedily for the suffering ones, and that the way may be opened for the advance of Christ’s Kingdom.

ARRIVALS IN THE UNITED STATES.

July 17. At New York, Mrs. Isabella H. Bliss, of Western Turkey Mission.

September 8. At New York, Rev. George W. Wright, of the Madura Mission.

DEPARTURES.

August 24. From Vancouver, Rev. and Mrs. Chauncey Goodrich and Rev. and Mrs. Henry

Kingman, returning to the North China Mission; also Miss Emily S. Hartwell, to join the Foochow Mission.

September 5. From New York, Rev. and Mrs. H. G. Bissell, returning to the Marathi Mission; Rev. and Mrs. S. W. Howland and Miss Susan R. Howland, returning to the Ceylon Mission; also Miss Anna F. Webb, returning to Spain.

September 9. From New York, Miss Isabel F. Dodd, returning to the Western Turkey Mission, September 12. From New York, Dr. and Mrs. D. M. B. Thom, returning to the Eastern Turkey Mission.

September 16. From New York, Miss Mary L. Matthews, returning to the European Turkey Mission.

DEATHS.

July 24. At Kohala, S. I., Rev. Elias Bond. (See page 399.)

August 11. At Honolulu, S. I., Mrs. Juliette M. Cooke. (See page 393.)

Donations Received in August.

MAINE.

Bangor, 1st Cong. ch. and so.	50 00
Belfast, Y. P. S. C. E. of 1st Cong. ch., for the "Forward Movement,"	10 00
Blue Hill, 1st Cong. ch. and so.	15 00
Bucksport, A friend,	25 00
Castine, Mary F. Cushman,	10 00
Fryeburg, Cong. ch. and so.	13 76
Garland, Three friends of the cause,	2 00
Machias, A friend,	10 00
Monson, Mrs. C. Burnaby,	1 00
Norridgewock, Cong. ch. and so.,	38 75
Caroline F. Dole, 1, 50,	40 25
North Belfast, Cong. ch. and so.	4 16
Patten, Cong. ch. and so.	5 18
Phippsburg, Cong. ch. and so.	7 78
Portland, 2d Parish Cong. ch. and so.,	202 00
100; "E.," 100; "D. C.," 2,	15 00
Scarboro, 1st Cong. ch. and so.	23 67
Searsport, 1st Cong. ch. and so.	47 00
South Freeport, Cong. ch. and so.	100 00—581 80
—, A friend,	

NEW HAMPSHIRE.

Acworth, Cong. ch. and so.	5 16
Amherst, Rev. A. J. McGown,	6 00
Atkinson, Cong. ch. and so., 19.52;	
Miss Abigail L. Page, balance to const. GEORGE BRADFORD FREEMAN, H. M., 50,	69 52
Bennington, Cong. ch. and so.	7 16
Bethlehem, Cong. ch. and so., for the work in Armenia,	7 00
Boscawen, Cong. ch. and so.	14 57
Campton Village, A friend,	3 00
Centre Ossipee, Cong. ch. and so.	9 00
Concord, X,	5 00
Croydon, Cong. ch. and so. (of which Seth Littlefield, New London, 10),	15 00
East Concord, Cong. ch. and so.	3 12
Exeter, Rev. Jacob Chapman,	50 00
Franklin, Cong. ch. and so.	10 00
Greenfield, Cong. ch. and so.	10 00
Hanover, Rev. S. C. Bartlett, D.D.	50 00
Hillsboro Bridge, Mrs. Caroline M. Burnham,	10 00
Hollis, Cong. ch. and so., 14; Y. P. S. C. E., for the "Forward Movement," 5.85,	19 85
Keene, Cong. ch. and so.	5 00
Lyndebo, Cong. ch. and so.	13 25
Marlboro, Cong. Sab. sch., for the "Forward Movement,"	7 00
Milford, 1st Cong. ch. and so.	28 00
Nashua, 1st Cong. ch. and so., 10; Y. P. S. C. E., 5, both for the "Forward Movement,"	15 00
North Hampton, Y. P. S. C. E., for the "Forward Movement,"	20 00
North Sutton, Martha A. Shepard,	2 00
Northwood Centre, Cong. Sab. sch.	

and Y. P. S. C. E., for the "Forward Movement,"	2 00
Peterboro, Union Cong. ch. and so.	13 00
Portsmouth, North Cong. ch. and so.	144 58
Stratham, Cong. ch. and so. (of which 10 from non-resident members),	34 56
Walpole, Cong. ch. and so.	50 00—628 77
Legacies. — Exeter, Mrs. Anna W. Chadwick, add'l,	7 48
	636 25

VERMONT.

Barton, Cong. ch. and so.	37 68
Bennington Centre, Old 1st Cong. ch. and so.	75 00
Castleton, Cong. ch. and so.	14 00
Cornwall, E. R. Robbins,	20 00
Dorset, Cong. ch. and so.	71 50
East Hardwick, Cong. ch. and so.	34 50
Highgate, Cong. ch. and so.	4 00
Island Pond, A friend, for the "Forward Movement,"	1 00
Jamaica, Cong. ch. and so., for the "Forward Movement,"	16 00
Lyndonville, Cong. ch. and so.	15 66
Manchester, Cong. ch. and so. (of which 50 from Samuel G. Cone), to const. MARY G. CONE, H. M.	104 42
McIndoe Falls, Cong. ch. and so.	15 75
Morgan, Friends,	2 00
Newbury, Miss S. C. Merrill,	2 00
New Haven, Cong. ch. and so.	57 30
Newport, 1st Cong. ch. and so.	26 15
North Bennington, Cong. ch. and so., Green Box Bank Co.	16 15
North Craftsbury, Cong. ch. and so.	5 00
Orwell, Cong. ch. and so.	32 94
Putney, Cong. ch. and so.	45 15
Rochester, Cong. ch. and so.	27 41
Rupert, Cong. ch. and so.	35 00
Rutland, Cong. ch. and so.	50 00
Salisbury, Cong. ch. and so.	8 00
Saxton's River, Cong. ch. and so.	10 00
St. Johnsbury, Mrs. Horace Fairbanks, 100; Rev. E. F. Morse, 40,	140 00
Stowe, Cong. ch. and so.	36 25
Strafford, Cong. ch. and so.	32 00
Townshend, Cong. ch. and so.	25 00
Waitsfield, Cong. ch. and so.	16 50
Washington Co., A friend,	5 00
Westford, Mrs. A. O. Putnam,	2 00
Woodstock, Cong. ch. and so.	36 37—1,019 73
Legacies. — Essex, Nathan Lathrop, by A. A. Slater, Adm'r, add'l,	8 00
	1,027 73

MASSACHUSETTS.

Amesbury, Main-st. Cong. ch. and so., for the "Forward Movement,"	300 00
Andover, West Cong. ch. and so.	70 00
Ashfield, Cong. ch. and so.	45 37

Athol, Cong. ch. and so.	5 00	Princeton, Y. P. S. C. E., 25; J. D. Gregory, 25, both for the "Forward Movement,"	50 00
Auburndale, Cong. ch. and so., 25; A friend, 10; Mrs. George M. Adams, for the "Forward Movement," 10,	45 00	Reading, Cong. ch. and so.	10 00
Barre, A friend,	5 00	Rehoboth, Cong. ch. and so.	10 58
Bedford, Cong. ch. and so.	10 00	Richmond, Cong. ch. and so.	43 86
Berlin, Cong. ch. and so.	21 00	Rochester, Emma F. Leonard,	5 00
Bernardston, Cong. ch. and so.	28 74	Salem, A deceased friend,	45 00
Boston, 2d ch. (Dorchester), (of which 22 for the "Forward Movement"), 282.16; Cong. ch. (Allston), 250; Walnut-ave. ch. (Roxbury), 10; So. Ev. ch. (W. Roxbury), 3.10; A mite box, Eliot ch. (Roxbury), for W. C. A. 7; A. C. Farley, 25; Rev. Arthur Little, D.D., 10; Contribution, 15; Friend, 10; Mrs. A. A. Rockwood, 10; A friend, 5,	627 26	Scotland, Y. P. S. C. E., for the "Forward Movement,"	5 00
Bradford, 1st Cong. ch. and so.	25 87	Sheffield, Cong. ch. and so.	13 31
Braintree, 1st Cong. ch. and so., 3.60; Storrs Ladies' Foreign Miss'y Soc'y, 44,	47 60	Shelburne, Y. P. S. C. E., for the "Forward Movement,"	25 00
Brookline, Harvard Cong. ch. and so.	100 00	Sherborn, Pilgrim Cong. ch. and so.	25 00
Canton, Y. P. S. C. E., for the "Forward Movement,"	10 00	Shrewsbury, Cong. ch. and so.	10 00
Chesterfield, Cong. ch. and so.	3 00	Somerville, Winter Hill Cong. ch. and so.	20 00
Concord, Trin. Cong. ch. and so.	2 50	South Deerfield, Cong. ch. and so., 24.43; Lucelia Williams, deceased, 5,	29 43
Danvers, 1st Cong. ch. and so.	63 15	South Easton, Y. P. S. C. E., for the "Forward Movement,"	10 00
Dedham, Y. P. S. C. E., for the "Forward Movement,"	6 00	South Hanson, Y. P. S. C. E., for the "Forward Movement,"	15 00
East Bridgewater, Union Cong. ch. and so.	7 75	South Sudbury, Memorial Cong. ch. and so.	22 00
Fall River, Fowler Cong. ch. and so.	40 25	Springfield, 1st Cong. ch. and so., 200; Olivet Cong. ch. and so., with other dona., to const. REUBEN ROBERTS, H. M., 44; —, 5; F. A. Brinsmade, 2,	251 00
Feeding Hills, Cong. ch. and so.	17 00	Sterling, Y. P. S. C. E., for the "Forward Movement,"	1 10
Greenfield, 2d Cong. ch. and so., to const. Rev. G. GLENN ATKINS, H. M.	82 13	Sturbridge, Cong. Sab. sch., 1.81; Y. P. S. C. E., 5, both for the "Forward Movement,"	6 81
Hamilton, Mrs. Enoch F. Thompson, Harvard, Mrs. Davis,	2 00	Templeton, Y. P. S. C. E., for the "Forward Movement,"	10 00
Holden, "Forward Movement," Y. P. S. C. E., toward support Rev. H. N. Barnum, D.D.	2 50	Townsend, Cong. ch. and so.	23 93
Holliston, J. B. Cook,	1 00	Watertown, A. K. Greene,	3 00
Holyoke, 1st Cong. ch. and so., 39.21; 2d Cong. ch., Y. P. S. C. E., for salary Rev. Dwight Goddard, 77.43,	116 64	Wellesley Hills, F. L. Fuller,	100 00
Housatonic, Church-st. Cong. ch. and so.	31 41	West Boxford, Cong. ch. and so.	5 02
Hyde Park, Blue Hill Evan. so.	18 44	West Boylston, Cong. ch. and so. (of which 25 for the "Forward Movement"), 42; Hannah J. Pickering, for the work in Turkey, 5,	47 00
Ipswich, Mrs. Frances J. Kinsman, Lakeville, A friend,	200 00	Westfield, 2d Cong. ch. and so.	26 94
Lee, Cong. ch. and so., m. c., 71.44; do. Gent's Assoc., 353.56,	425 00	Westhampton, Cong. ch. and so.	20 00
Longmeadow, Lucy Colton Coomes, deceased,	36 00	West Hawley, Cong. ch. and so., 5; Y. P. S. C. E., 5, for the "Forward Movement,"	10 00
Lowell, Eliot Cong. ch. and so., add'l, Lynn, A friend,	5 00	West Medford, Mrs. John F. Libby's Sab. sch. class, 4.02; Mrs. H. M. Clapp's Sab. sch. class, 1.48, both for the "Forward Movement,"	5 50
Lynnfield Centre, Cong. ch. and so.	10 00	West Medway, Cong. ch. and so.	23 00
Malden, 1st Cong. ch. and so.	48 38	Weston, Mrs. S. J. Pennock,	2 00
Manomet, Cong. ch. and so.	8 00	West Springfield, Ashley School and Charitable Fund,	126 41
Maynard, Friends, for the "Forward Movement,"	1 00	Whitinsville, Cong. ch. and so., 1.879.54; Y. P. S. C. E., for support native pastor at Perchenj, 48.73, 1,928 27	
Medfield, In memory of Joseph H. Wight,	25 00	Winchester, 1st Cong. ch. and so., Interest on legacy D. N. Skillings, 200; A friend, for the "Forward Movement," 5,	205 00
Medford, Mystic Cong. ch., Friend, Melrose, A friend,	40 00	Winchendon, 1st Cong. ch. and so.	35 00
Middleborough, Central Cong. ch. and so.	111 37	Worcester, Y. P. S. C. E. of Plymouth Cong. ch. and so., for the "Forward Movement," 43; Y. P. S. C. E. of Immanuel Cong. ch. and so., for the "Forward Movement," 25; Belmont Cong. ch. and so., for the "Forward Movement," 25; Y. P. S. C. E. of Summer-st. Cong. ch. and so., for the "Forward Movement," 25; Lakeview, Cong. ch. and so. and Sab. sch., for the "Forward Movement," 25; Plymouth Cong. ch., "P. P.", 10; Church of the Covenant, "Forward Movement," toward support Rev. H. N. Barnum, D.D., 10; Two friends, toward salary Rev. H. N. Barnum, D.D., 50; "W. M." and "L. M.", 32; Two friends, 5,	250 00
New Bedford, Trin. Cong. ch. and so., 34.64; A friend to missions, 50,	84 64	—, Cash,	100 00
Newburyport, Y. P. S. C. E., for the "Forward Movement,"	1 00	—, Two friends,	26 00
Newton, "Extra-cent-a-day," one household in Eliot Church, 10; Atherton Clark, 25,	35 00	—, Y. P. S. C. E., for the "Forward Movement,"	1 00--7,071 69
Newton Centre, S. F. Wilkins, 15; Miss H. S. Cousens, 5; Rev. John L. Maile, toward salary Rev. Fred. Bunker, 5,	25 00		
Newtonville, Central Cong. ch. and so.	266 51		
North Brookfield, 1st Cong. ch., A widow's offering,	5 00		
North Carver, Cong. ch. and so.	12 00		
North Leominster, Cong. ch. and so.	12 00		
North Weymouth, Pilgrim Y. P. S. C. E., for the "Forward Movement,"	7 00		
Oxford, Cong. ch. and so.	25 00		
Pittsfield, 1st Cong. ch. and so.	370 58		
Plainfield, 1st Cong. ch. and so.	13 44		

Legacies. — Springfield, Levi Graves, add'l by D. W. Wells, Trustee,	60 00
Whitinsville, William H. Whitin, by Edward Whitin,	500 00—560 00
	7,631.69

RHODE ISLAND.

Bristol, 1st Cong. ch. and so.	48 66
Central Falls, Cong. ch. and so.	30 00
Pawtucket, Cong. ch. and so.	90 00
Providence, Union Cong. ch. and so., 1,100; Pilgrim Cong. ch. and so., 115,	1,215 00
—, A friend,	1 00—1,384 96

CONNECTICUT.

Abington, Cong. ch. and so.	10 00
Bethany, Cong. ch. and so.	10 00
Bristol, 1st Cong. ch. and so.	86 00
Brookfield Cen., Cong. ch. and so.	25 10
Buckingham, Cong. ch. and so., A friend,	10 00
Cheshire, Cong. Sab. sch., for the "Forward Movement," 11.82; Henry Gaylord, 50,	61 82
Colchester, Cong. ch. and so. and Sab. sch.	11 29
Coventry, 1st Cong. ch. and so.	67 75
East Haddam, 1st Cong. ch. and so.	31 29
East Hartland, Cong. ch. and so.	12 00
Ekono, Rev. John Elderkin and family, Essex, Cong. Sab. sch., for the "Forward Movement,"	22 09
Farmington, 1st Cong. ch. and so.	21 00
Granby, 1st Cong. ch. and so., 7.80; Y. P. S. C. E., for the "Forward Movement," 20,	27 80
Groton, 1st Cong. ch. and so.	35 00
Griswold, 1st Cong. ch. and so., to const. Rev. FRED'K E. ALLEN, H. M.	50 45
Guilford, 1st Cong. ch. and so.	80 00
Haddam, Cong. ch. and so.	22 24
Lebanon, Exeter Cong. ch. and so., 35.16; Liberty Hill Cong. ch. and so., 5,	40 16
Middletown, 1st Cong. ch. and so.	26 55
Morris, Cong. ch. and so.	14 00
New Britain, 1st Church of Christ (of which 50 from Y. P. S. C. E., for salary Geo. B. Cowles, Jr.),	222 93
New Haven, Y. P. S. C. E. of Davenport Cong. ch., for the "Forward Movement," 20; Mrs. Amelia A. Leonard, for work in Turkey, 25; Mrs. and Miss Heermance, 22; "J. B. D.," 6; "W. L. B.," 5; S. W. Searle, for work in Turkey, 1,	79 00
North Stonington, Cong. ch. and so.	55 00
Norwich, Park Cong. ch. and so., toward support Rev. J. H. De Forest, D.D., Japan, 642.40; Broadway Cong. ch. and so., 395.37; Y. P. S. C. E. of Greenville Cong. ch., for the "Forward Movement," 9.83,	1,047 60
Oronoque, Cong. ch. and so., m.c.	4 75
Plymouth, Cong. ch. and so., 51; M. T. Wardwell, 25; Miss Eliza Talcott, 10,	86 00
Pomfret, 1st Cong. ch. and so., for the "Forward Movement," 10; A friend, 100,	110 00
Preston, Cong. ch. and so.,	30 00
Putnam, 2d Cong. ch. and so., 42.28; 1st Cong. ch. and so., 12,	54 28
Ridgefield, 1st Cong. ch. and so.	41 61
Salisbury, Cong. ch. and so., 70; Two friends, 2; Miss Norton's class, 1; A Training School Nurse, 1; "The Home Class," 1,	75 00
Seymour, Y. P. S. C. E., for the "Forward Movement,"	25 00
Simsbury, 1st Cong. ch. and so.	31 50
Southbury, 1st Cong. ch. and so.	18 03
South Coventry, Y. P. S. C. E., for support native preacher, India,	15 00
South Glastonbury, A friend,	10 00
Southport, Cong. ch. and so.	72 00

Stratford, Cong. ch. and so. (of which m. c., 3.75),	32 25
Talcottville, Y. P. S. C. E., for the "Forward Movement,"	20 00
Terryville, Cong. ch. and so.	117 21
Thompson, Cong. ch. and so.	25 53
Tolland, Cong. ch. and so.	102 25
Torrington, Cong. ch. and so.	24 00
Union, Cong. ch. and so.	15 78
Voluntown and Sterling, Cong. ch. and so.	2 13
Waterbury, W. A. Hyde, 30; Dr. Robert Crane, 10,	40 00
Westford, S. S. Stowell,	3 00
West Hartford, Cong. ch. and so.	14 77
Wethersfield, Cong. ch. and so.	51 00
—, A friend,	100 00—3,199 96

NEW YORK.

Aquebogue, Cong. ch.	15 20
Brooklyn, Puritan Cong. ch., 151.25; South Cong. Sab. sch., for the "Forward Movement," 1.50,	152 75
Buffalo, Mrs. O. F. Swift,	25 00
Cohoes, C. H. Cooke,	5 00
East Ashford, Rev. A. B. Sherk,	10 00
Eldred, Cong. ch.	3 00
Fairport, A. M. Loomis,	5 02
Geneva, Mrs. A. H. Perry,	20 00
Mt. Sinai, Cong. ch., with prev. dona. to const. SAMUEL J. HOPKINS, H.M.	34 50
Newark Valley, Cong. ch.	37 50
New Lebanon, Cong. ch.	9 17
New York, Broadway Tabernacle, Y. P. S. C. E., for support native preacher, India, 40; Z. Stiles Ely, 1,000; Friend, 500; Collected by Misses M. and M. W. Leitch for the "Forward Movement," 380.80; Dr. J. A. Sanders, 48; Rev. F. H. Marling, 25; "C. S. B.," 10; <i>The Christian Herald</i> , 1,	2,004 80
Oxford, Cong. Sab. sch., for the "Forward Movement,"	25 00
Patchogue, John S. Havens,	10 00
Portland, Y. P. S. C. E., for the "Forward Movement,"	10 00
Pulaski, Cong. ch.	3 00
Rodman, Cong. ch.	33 50
Saratoga Springs, Sarah L. Wood, for the "Forward Movement,"	3 00
Syracuse, Y. P. S. C. E. of Geddes Cong. ch., for the "Forward Movement,"	1 00
Walton, A friend,	100 00—2,507 44
Legacies. — Rochester, Harvey Lyon, add'l, less expenses,	80 00
	2,587 44

NEW JERSEY.

Bloomfield, "P. C.," Thank-offering, 50; Mrs. D. B. Coe, 25,	75 00
Glen Ridge, Mrs. F. J. Goodwin, for the "Forward Movement,"	25 00
Montclair, 1st Cong. ch., toward support Rev. and Mrs. J. D. Eaton, and to const. Mrs. E. ANNIE BATE HOLMES, H. M.	100 00
Trenton, John C. Smock,	25 00—225 00

PENNSYLVANIA.

Gouldtown, Cong. ch.	2 00
Kane, Woman's Home Miss'y Soc., for the "Forward Movement,"	5 00
Philadelphia, Central Cong. ch., toward salary Rev. Willis P. Elwood,	20 00
Ridgway, Woman's Miss'y Soc.,	5 00
Scranton, Plymouth Cong. ch., for the "Forward Movement,"	7 00
Warren, Mary A. Cole and sister,	7 10—46 10

MARYLAND.

Baltimore, 1st Cong. ch.	25 00
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DISTRICT OF COLUMBIA.

Washington, F. W. Tuckerman,

10 00

NORTH CAROLINA.

Oakes, "A. E. F." through W. M. U. of N. C., A. E. Farrington, Tr., for native preacher, India, 50; Y. P. S. C. E., through W. M. U. of N. C., A. E. Farrington, Tr., for "Forward Movement," 5,

55 00

FLORIDA.

Georgiana, F. W. Munson,

5 00

TEXAS.

Palestine, 1st Cong. ch.

15 00

MISSOURI.

Aurora, Cong. ch.

13 00

Brookfield, Cong. ch.

11 60

Kansas City, 1st Cong. ch.

69 82

Kidder, Cong. ch.

3 26

St. Louis, Hope Cong. ch.

25 00—122 68

INDIANA.

Angola, Mrs. H. V. Quick,

15 70

OHIO.

Ashtabula, Miss R. G. S.

2 50

Austinburg, Cong. ch.

17 00

Claridon, Cong. ch.

18 00

Cleveland, Bethlehem Cong. ch., 33.67;

38 97

Jones Ave., Int. C. E. S., 5.30;

1 00

Columbus, Rev. Benj. Talbot,

31 71

Dover, 2d Cong. ch.

25 00

Edinburg, Cong. ch.

100 00

Elyria, Mrs. E. DeWitt,

10 00

Granville, Welsh Cong. ch.

3 72

Kelloggsville, Y. P. S. C. E., for "Forward Movement,"

16 00

Kinsman, 1st Cong. and Presb.

5 00

churches,

137 40

Kirtland, C. Whiting, for Armenia,

44 00

Oberlin, Students of Oberlin College,

54 45

toward support Rev. C. A. Clark,

20 00

127.40; Mrs. E. B. Clark, 10;

10 66—535 41

Painesville, 1st Cong. ch., 34; Mrs.

4 00

W. A. Hillis, 10;

15 00

Ruggles, Cong. ch.

9 12

Springfield, 1st Cong. ch., 10; Elenor

17 21

M. Purcell, 10;

24 50

Whitlessey, Cong. ch.

23 00

ILLINOIS.

Amboy, Cong. ch.

15 90

Atkinson, Cong. ch.

10 00

Bowen, Cong. ch.

4 00

Buda, Y. P. S. C. E., for "Forward

15 00

Movement,"

9 12

Byron, Cong. ch.

1,178 91

Carpenterville, Cong. ch.

7 36

Chicago, South Cong. ch., 1,026.76;

1 00

Union Park Y. P. S. C. E., for

20 00

"Forward Movement," 59.10; 1st

24 50

Cong. ch., 54.50; U. P. Cong. ch.,

23 00

m. c., 12.55; A Christian woman,

15 90

5; C. A. Paeth, 10; A. Wiebling,

10 00

Creston, Cong. ch.

7 36

Des Plaines, Jun. C. E. S., for "Forward

1 00

Movement,"

17 21

Galesburg, Central Cong. ch., toward

24 50

salary of Ralph Larkin, 10; Knox-

23 00

st. Y. P. S. C. E., for "Forward

15 90

Movement," 7; Dana Bedford, 11c.;

10 00

Clayton Bedford, 10c.;

10 00

Godfrey, Cong. ch.

7 80

Gridley, Cong. ch.

17 25

Ivanhoe, Fremont Cong. ch.

10 00

Jacksonville, Y. P. S. C. E., for "Forward

10 00

Movement,"

10 00

La Grange, Julia S. Morrill,

7 80

Lawn Ridge, Cong. ch.

17 25

Malta, Cong. ch., 2.25; Y. P. S. C. E.,

8 25

for "Forward Movement," 6,

3 00

Mattoon, Mrs. A. F. Cushman,

3 16

Maywood, Cong. ch.

14 00

Milburn, Cong. ch.

3 00

Mill Creek, Cong. ch.

50 00

Odell, Cong. ch., to const. Rev.

35 83

ANDREW PARKER SOLANDT, H. M.

25 00

Payson, Cong. ch. (of which 55c. for

1 00

"Forward Movement"),

22 25

Providence, Cong. ch.

5 00

Riverview, Jun. C. E. S., for "Forward

4 00

Movement,"

5 00—1,576 54

Roscoe, Cong. ch.

182 00

Sycamore, Friend, for work in Turkey,

1,758 54

Western Springs, Cong. ch.

Winnebago, Rev. W. H. Ross,

Legacies.—Buda, J. F. Hyde, by H.

T. Lay, Trustee, add'l,

MICHIGAN.

Alpine and Walker, Cong. ch.

2 50

Ann Arbor, A friend of missions,

10 00

Benzonia, Mr. and Mrs. W. A. Betts,

1 44

Bradley, Cong. ch.

13 90

Columbus, Cong. ch.

10 00

Hopkins' Station, Cong. ch.

2 76

Hudsonville, Cong. ch.

2 33

Lowell, Cong. ch.

5 10

Morenci, Cong. ch.

3 40

Rowan, Cong. ch.

13 17

Saugatuck, Cong. ch.

19 79

Watervliet, Cong. ch.

1 71—92 10

Wayland, Cong. ch.

Less

Benzonia, 1st. Cong. ch., July dona.,

4 00

by request, to Armenian Relief,

88 10

WISCONSIN.

Beloit, 2d Cong. ch.

30 00

Big Spring, Cong. ch., 87c.; Julia A.

1 87

Earhart, 1,

4 00

Black Earth, Cong. ch., Etta Logan,

7 93

Brandon, Cong. ch.

7 25

Clear Lake, Cong. ch., for work in

30 00

Armenia,

54

Clinton, Cong. ch., 6.55; Cong. Sab.

2 60

sch., 23.45, both for "Forward

1 22

Movement,"

16 00

Dan's Corners, Cong. ch.

10 25

Elroy, Cong. ch.

54

Emerald Grove, Cong. ch.

2 60

Hayward, Cong. ch.

1 22

Ithaca, Cong. ch., for "Forward

10 25

Movement,"

54

Jackson, Cong. ch.

5 00

Janesville, Frank D. Jackson,

20 00

Kenosha, Dr. T. Gillispie,

112 20

Menasha, Cong. ch., 100; Cong. Sab,

3 00

sch., for "Forward Movement,"

6 50

12.20,

11 03

Milwaukee, North Side Cong. ch.

2 00

Neptune, Cong. ch. (of which 3 for

7 00

"Forward Movement"),

2 00

Pewaukee, Cong. ch.

7 00

Pine River, Cong. ch.

5 00

Potosi, Cong. ch.

9 25

Prentice, Cong. ch.

18 86

Racine, 1st Cong. ch., 20; Welsh

40 00

Cong. ch., 20 (of which 5 for "Forward

20 00

Movement"),

8 35

Ripon, Y. P. S. C. E., for "Forward

5 50

Movement,"

9 25

Springvale, Cong. ch.

20 00

Stockbridge, Cong. ch.

8 35

Sun Prairie, Cong. ch.

5 50

Union Grove, Cong. Sab. sch., 16.04;

18 86

Y. P. S. C. E., 2.82, both for "Forward

30 20—415 49

Movement,"

Waukesha, Cong. ch.

Legacies.—Fort Howard, Mrs. C. L.

A. Tank, by James W. Porter (of

which 2,000 for Mexico),

4,000 00

4,415 49

IOWA.

Aurelia, Cong. ch.	4 42
Belle Plaine, 1st Cong. ch.	7 55
Belknap, Cong. ch.	8 25
Danville, Cong. ch.	10 30
Denmark, Cong. ch.	1 00
Des Moines, Plymouth Y. P. S. C. E., for "Forward Movement," 12.55;	
Ger. Cong. ch., 5.44; A friend, 12,	29 99
DeWitt, Cong. ch.	6 00
Earlville, Cong. ch.	6 86
Ft. Dodge, Cong. ch.	15 00
Garner, Cong. ch.	10 33
Humboldt, Cong. ch.	44 70
Kingsley, Cong. ch.	10 00
Lakeside, Cong. ch.	5 00
Lewis, Y. P. S. C. E., for "Forward Movement,"	20 00
Long Creek, Welsh Cong. ch.	4 00
Monticello, Cong. ch.	27 00
Newtonville, Cong. ch.	3 70
Osage, Y. P. S. C. E., for "Forward Movement,"	8 85
Oskaloosa, Cong. ch.	30 11
Owen's Grove, Cong. ch.	7 65
Pleasant Prairie, Cong. ch.	4 06
Portland, Friends,	1 45
Quasqueton, Cong. ch.	4 22
Sheldon, Cong. ch.	15 00
South Ottumwa, Cong. ch.	3 00
Traer, Cong. ch.	51 00
Waterloo, Cong. ch.	82 68
Weaver, Cong. ch.	15 30
Whiting, Y. P. S. C. E., for the "Forward Movement,"	10 00—447 42

MINNESOTA.

Cannon City, Cong. ch.	3 00
Cottage Grove, 1st Cong. ch.	4 25
Faribault, Cong. ch.	61 00
Graceville, Cong. ch.	9 15
Hawley, Union Cong. ch.	4 00
Minneapolis, Plymouth Cong. ch., 158.82; Mrs. H. D. Lyman and Miss H. H. Lyman, 50,	208 82
N. Y. Mills, Cong. ch.	96
Northfield, 1st Cong. ch.	65 27
Rochester, Cong. Sab. sch., for "For- ward Movement,"	50 00
St. Paul, X,	5 00
Wabasha, Rev. W. H. Medlar,	9 00—420 45

KANSAS.

Almena, Cong. ch.	3 50
Burlington, Cong. ch.	8 00
Chapman, Cong. ch.	5 54
Lawrence, Plymouth Cong. ch.	52 86
Oneida, Cong. ch.	2 00
Parsons, Miss F. A. Locke, 1; Mrs. S. C. Boardman, 50c.	1 50
Topeka, Seabrook Cong. ch., 19.65; Sunnyside Cong. ch., 75c.; Students of Washburn College, 9,	29 40
White City, Cong. ch.	3 37—106 17

NEBRASKA.

Arberville, Cong. ch.	2 25
Aurora, Cong. ch.	14 76
Avoca, Cong. ch.	7 00
Creighton, Cong. ch.	15 00
Fairfield, Cong. ch.	5 00
Grant, Cong. ch.	1 42
Greeley, Rev. O. D. Crawford,	1 00
Greenwood, Cong. ch.	9 70
Hay Springs, Cong. ch.	5 00
Madrid, Cong. ch.	2 36
Neligh, Cong. ch.	25 00
Omaha, Hillside Cong. ch. (of which Ladies' Aid Society, 5),	11 00
Pierce, Cong. ch.	10 00
Red Cloud, Cong. ch.	2 15
Scribner, Cong. ch.	3 00
Springfield, Cong. ch.	2 50
Venango, Cong. ch.	68
Wallace, Cong. ch.	9 15
York, 1st Cong. ch.	36 42—162 79

CALIFORNIA.

Alameda, Cong. ch.	31 92
Avalon, Cong. ch., for work in Ar- menia,	6 30
Benicia, Cong. ch.	10 00
Berkeley, 1st Cong. ch.	109 40
Crockett, Cong. ch.	5 80
Grass Valley, Cong. ch.	2 60
Helix, Jumel Cong. ch. (of which from Ladies' Aid Soc., 5),	8 60
Lodi, Y. P. S. C. E., for "Forward Movement,"	1 00
Los Angeles, Y. P. S. C. E. of 1st Cong. ch., for "Forward Move- ment,"	13 00
Lund Glen, Cong. ch.	3 25
Martinez, Cong. ch.	52 00
Oakland, Plymouth-ave. Cong. ch., 60.65; 1st Cong. ch., 35; Market-st. Cong. ch., 25.20; Rev. Walter Frear, 25,	145 85
Oleander, Rev. J. Overton,	2 00
Ontario, Cong. ch., 35; Rev. D. B. Eells, 10,	45 00
Pacific Grove, Cong. ch.	26 00
Pasadena, "H. M. B.,"	1 00
Pescadero, Cong. ch.	2 00
San Francisco, 3d Cong. ch., 15.90; Olivet Cong. ch., 6.20; Pierce-st. Cong. ch., 3.50; Richmond Cong. ch., 3.20; Edward Coleman, 100; Rev. John Kimball, 25,	153 80
San José, Cong. ch.	10 70
Saratoga, Cong. ch.	22 05—652 27

OREGON.

Forest Grove, 1st Cong. ch.	3 00
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COLORADO.

Claremont, Mrs. J. M. Shuman,	5 00
Ouray, Augustus Hurlburt,	20 00—25 00

WASHINGTON.

Anacortes, Pilgrim Cong. ch.	1 00
Christopher, White River Cong. ch.	1 50
Coleville, Cong. ch.	4 20
Edmonds, 1st Cong. ch.	3 75
Fox Island, Cong. ch.	6 00
Snokomish, Cong. ch.	16 47
Spokane, West Side Cong. ch.	10 00
Tolt, Cong. ch.	2 00—44 92

NORTH DAKOTA.

Grand Forks, Cong. ch.	10 15
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SOUTH DAKOTA.

Badger, Cong. ch.	5 40
Bad River, Cong. ch.	69
Chamberlain, Cong. ch.	15 20
Cheyenne River, Cong. ch.	1 50
Huron, Rev. R. M. Keyes,	5 00
Mitchell, Cong. ch.	13 30
Morean River, Cong. ch.	35
Oahe, Cong. ch.	2 00—43 44

ARIZONA.

Williams, Flora Remington, for work in Armenia,	1 00
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OKLAHOMA.

Seward, Rev. L. S. Childs,	1 00
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NEWFOUNDLAND.

Brigus, Methodist church,	5 00
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FOREIGN LANDS AND MISSIONARY
STATIONS.

CHINA. — Canton, Mission Church,	9 33
Hawaii, "C. E. H.,"	5 00
Micronesia, Ruk, Rose M. Kinney,	1 00
W. C. A., —, A gift,	50 00—65 33

MISSION WORK FOR WOMEN.

From WOMAN'S BOARD OF MISSIONS.

Miss Ellen Carruth, Boston, *Treasurer*.

For several missions in part, 11,574 46
 For allowances of missionaries in this country, outfits, and freight of outgoing missionaries, six months to August 31, 1896, 7,037 21
 For traveling expenses of missionaries to August 31, 1896, 2,948 44-21,560 11
 (Acknowledged elsewhere for the debt, 50 cents.)

From WOMAN'S BOARD OF MISSIONS OF THE INTERIOR.

Mrs. J. B. Leake, Chicago, Illinois, *Treasurer*. 4,408 30

From WOMAN'S BOARD OF MISSIONS FOR THE PACIFIC.

Miss Bessie B. Merriam, Oakland, California, *Treasurer*. 2,690 99

MISSION SCHOOL ENTERPRISE.

MAINE.—Bangor, Y. P. S. C. E. of Central Cong. ch., 15; Castine, Trin. Cong. Sab. sch., 5; Garland, Y. P. S. C. E., 5; Monson, Y. P. S. C. E., 2, 27 00
 NEW HAMPSHIRE.—Bennington, Y. P. S. C. E., 10; Centre Ossipee, Cong. Sab. sch., 4, 14 00
 VERMONT.—Colchester, Cong. Sab. sch., 5.41; Highgate, King's Daughters, 2; Montpelier, Y. P. S. C. E., 18.35; Pittsford, Y. P. S. C. E., 5; Putney, Y. P. S. C. E., 10, 40 77
 MASSACHUSETTS.—Amherst, No. Cong. Sab. sch., 7; Ashfield, Cong. Sab. sch. and Y. P. S. C. E., 15; Bernardston, Y. P. S. C. E., 1; No. Leominster, Y. P. S. C. E., 2; Sherborn, Y. P. S. C. E. of Pilgrim Cong. ch., 5; South Deerfield, Cong. Sab. sch., 6.57, 36 57
 RHODE ISLAND.—Providence, Beneficent Y. P. S. C. E., for Armenia, 12 13
 CONNECTICUT.—Griswold, Y. P. S. C. E., 4.67; Hadlyme, Y. P. S. C. E., 5; Hartford, Warburton Chapel Sab. sch., 7, 6 67
 NEW YORK.—Roscoe, Cong. Sab. sch., 2 00
 FLORIDA.—Avon Park, Y. P. S. C. E., 5 00
 TENNESSEE.—Memphis, Y. P. S. C. E. of Strangers Cong. ch., 6 60
 OHIO.—Akron, West Y. P. S. C. E., 14.32; Cleveland, Bethlehem Y. P. S. C. E., 5, 19 32
 ILLINOIS.—Carpenterville, Y. P. S. C. E., 5; do., Cong. Sab. sch., 1.88; Chicago, Gross Park Cong. Sab. sch., 2.75; do., Park Manor, Y. P. S. C. E., 5.25; Naperville, 1st Y. P. S. C. E., 15.68; Peoria, Y. P. S. C. E. of Plymouth Cong. ch., for Armenia, 14, 44 56
 MICHIGAN.—Chassell, Y. P. S. C. E., 4.70; Homestead, Y. P. S. C. E., 2; Laingsburgh, Y. P. S. C. E., 2.50, 9 20
 WISCONSIN.—Black Earth, Cong. Sab. sch., 6; Brodhead, Y. P. S. C. E., 5; Elroy, Y. P. S. C. E., 5; Prentice, Cong. Sab. sch., 2, 18 00
 KANSAS.—Lawrence, Plymouth Sab. sch., 17 88
 IOWA.—Anamosa, Union Y. P. S. C. E., 2; Avoca, Ger. Y. P. S. C. E., 2; Douglas, Township Sab. sch., No. 1, 5; Earlville, Y. P. S. C. E., 5; Garner, Y. P. S. C. E., 5; Owen's Grove, Y. P. S. C. E., 5.34; Traer, Cong. Sab. sch., 4; do., Y. P. S. C. E., 5, 33 34
 NEBRASKA.—De Witt, Jun. C. E. S., 1; Hay Springs, Y. P. S. C. E., 3; Jun. do., 1.05; Cong. Sab. sch., 2, 7 05
 MINNESOTA.—Dawson, Y. P. S. C. E., 5; Lake Stay, Cong. Sab. sch., 2.75; Monticello, Y. P. S. C. E., 3; Rochester, Cong. Sab. sch., 5.36; Silver Lake, Bohemian

Free Reformed Sab. sch., 12.50; Wabasha, Y. P. S. C. E., 2; Jun. C. E. S., 2, 32 61
 CALIFORNIA.—Ontario, Y. P. S. C. E., 5; San Lorenzo, Union Cong. ch. Y. P. S. C. E., Five-cent Band, 10, 15 00
 SOUTH DAKOTA.—Ipswich, Cong. Sab. sch. Birthday Box, 4.30; Mitchell, Y. P. S. C. E., 6.50, 10 80
 368 50

CHILDREN'S "MORNING STAR" MISSION.

CONNECTICUT.—New London, 2d Cong. Sab. sch., 20 00
 NEW YORK.—Buffalo, 1st Cong. ch., toward support Mrs. Logan and family, 100; Northfield, Cong. Sab. sch., 7.25, 107 25
 OHIO.—Springfield, E. M. Purcell, 1 00
 ILLINOIS.—Chicago, 1st Cong. Sab. sch., 34 26
 162 51

FOR SUPPORT OF YOUNG MISSIONARIES.

CONNECTICUT.—Greenfield Hill, Y. P. S. C. E., 25 00
 ILLINOIS.—Hinsdale, Y. P. S. C. E., for support of Rev. and Mrs. Ralph Larkin, 30 00
 MINNESOTA.—Minneapolis, Y. P. S. C. E. of Pilgrim Cong. ch., for support Rev. G. E. White, 10 00
 WISCONSIN.—Delavan, Pilgrim Y. P. S. C. E., 7 50
 NEBRASKA.—Beatrice, Y. P. S. C. E., 8.35; Fairmont, Y. P. S. C. E., 6.25, 14 60
 87 10

CONTRIBUTIONS FOR THE DEBT.

NEW HAMPSHIRE.—Andover, Cong. ch., 4.25; Chester, Cong. ch., 20.72; Concord, East Cong. ch., 12.88; East Derry, 1st Parish ch., 19.04; Hollis, Cong. ch., 39; Hudson, Cong. ch., 8.54; Manchester, Franklin-st. Cong. ch., 101; do., 1st Cong. ch., 50; Meredith, Cong. ch., 9.94; Nashua, 1st Cong. ch., 100, 365 37
 VERMONT.—Woodstock, Cong. ch., 24 69
 MASSACHUSETTS.—Auburndale, Rev. C. M. Southgate, 50; Brookline, Jacob P. Bates, 1,000; C. D. Hammer, 100; Newton, Eliot Cong. ch., 500; Oxford, 1st Cong. ch., to const FLORA BELLE POPE, H. M. 100; South Framingham, Grace Cong. ch., add'l 500; Springfield, 1st Ch. of Christ, 216; Worcester, Plymouth Cong. ch., 300; Union Cong. ch., 251; G. Henry Whitcomb, 2,000; Philip W. Moen, 200; Charles G. Tucker, 100; Rev. Elijah Horr, D.D., 50; Rev. A. M. McCullagh, D.D., 25, 5,392 00
 RHODE ISLAND.—Providence, F. W. Carpenter, 500 00
 CONNECTICUT.—Greenwich, 2d Cong. ch., 100; Hartford, Lucius A. Barber, 100; Meriden, 1st Cong. ch., of wh. N. L. Bradley, 25, John D. Billard, 6, John L. Billard, 3, Rev. Asher Anderson, 33.75; New Haven, Ch. of the Redeemer, 50; L. M. Law, 50; E. S. Greeley, 25; N. D. Sperry, 25; Norwich, Park Cong. ch., 5; South Norwalk, Cong. ch., 15, 437 75
 NEW YORK.—Angola, Y. P. S. C. E., 6; Buffalo, Fitch Mem. Cong. ch., 5; East Evans, Cong. ch., 4; Java Village, Cong. ch., 5; Little Valley, Cong. ch., 5; Millville, Cong. ch., 5; New York, Lucius C. Warner, 1,000; Mrs. Charles Abernethy, 100; Henry C. Houghton, 50; North Collins, Cong. ch., 15; Oxford, 1st Cong. ch., 100; Rev. Ward T. Sutherland, 10; Rochester, Plymouth Cong. ch., 26; Seneca Falls, Cong. ch., 10; Sherburne, Y. P. S. C. E., 100; Sloan, Cong. ch., 5; West Bloomfield, Cong. ch., 25, 1,471 00
 PENNSYLVANIA.—Pittston, 1st Cong. Sab. sch., 10 00
 MISSOURI.—Springfield, Rev. J. F. Graf, 5 00
 OHIO.—Marietta, Y. P. S. C. E. of 1st Cong. ch., 5 00

ILLINOIS. — Chicago, J. M. Williams, 100; E. T. Harper, 25; F. W. Fiske, D.D., 50; Decatur, Cong. ch., 25; Farmington, Cong. ch., 30; Oak Park, W. B. Chamberlain, 40; I. E. Brown, 10,	280 00
MICHIGAN. — Lake Odessa, Rev. W. H. Skentelbury, 10; Wittington, Rev. D. D. Gorton, 5,	15 00
WISCONSIN. — Beloit, Rev. W. W. Sleeper, 30; Brandon, Cong. ch., 26.50; Springvale, Cong. ch., 14,	70 50
IOWA. — Osage, James A. Smith, 100; Oskaloosa, Cong. ch., 4,	104 00
MINNESOTA. — St. Paul, Alice Andrews, 5; Chapman, Rev. W. C. Wheeler, 5; Mrs. A. J. Poor, 5; Emporia, Rev. W. H. Walker, 10,	5 00
NEBRASKA. — Franklin, Cong. ch.	20 00
CALIFORNIA. — Oakland, Rev. J. K. McLean, D.D.,	55 00
SOUTH DAKOTA. — Plankinton, Rev. C. R. Bruce,	12 50
	2 00

MISSION WORK FOR WOMEN.

From WOMAN'S BOARD OF MISSIONS.

Miss Ellen Carruth, Boston, <i>Treasurer.</i>	50
	8,775 31

WILLIAM WHITE SMITH FUND.

Income for education of native preachers and teachers in Africa,

568 12

MISSION SCHOLARSHIPS.

Income of Norton Hubbard scholarship for Ahmednagar Theol. Seminary, 40; income of Norman T. Leonard scholarship, for student in Eastern Turkey, 55,

95 00

HOLLIS MOORE MEMORIAL FUND.

Income for Pasumalai Seminary,

317 25

ATTERBURY FUND.

Income for education of students in Theol. Seminary, Tung-cho,

300 00

FROM JAFFNA MEDICAL MISSION ENDOWMENT.

For salary of Dr. and Mrs. T. B. Scott to June 30 (of which 132.83 from *Fund*),

680 92

THE SUNDAY-SCHOOL AND CHRISTIAN ENDEAVOR QUICK RELIEF FUND.

MAINE — Bangor, Hammond-st. Cong. ch. and so,

5 00

VERMONT. — Bennington, 2d Cong. ch., 5; 2d Cong. Sab. sch., 10,

15 00

MASSACHUSETTS. — West Somerville, Day-st. Y. P. S. C. E.,

6 00

CONNECTICUT. — Coventry, Cong. Sab. sch., 10; Y. P. S. C. E., 10; Farmington, 1st Cong. Sab. sch., 5; Y. P. S. C. E., 5,

30 00

FLORIDA. — Daytona, Cong. Sab. sch., 3; Y. P. S. C. E., 3,

6 00

MISSOURI. — Amity, Cong. ch., 3.45; Bonne Terre, Y. P. S. C. E., 3; Cole Camp, Cong. Sab. sch., 5; Eldon, Cong. Sab. sch., 2.25; Kansas City, Ivanhoe Cong. Sab. sch., 3.50; Clyde Y. P. S. C. E., 7.50, Myrtle-ave., Mission Sab. sch., 70c., Clyde Jun. C. E. S., 5, Clyde Cong. Sab. sch., 1.25; Meadville, Cong. Sab. sch., 10; Old Orchard, Y. P. S. C. E., 3; Republic, Cong. Sab. sch., 2.50; Y. P. S. C. E., 50c.; Riverdale, Cong. Sab. sch., 1.55; St. Joseph, Tabernacle Y. P. S. C. E., 12; Ch. of the Redeemer, Y. P. S. C. E., 2; People's Tab. Sab. sch., 5.70; Hyde Park, Y. P. S. C. E., 3; Hyde Park, Cong. Sab. sch., 3; Immanuel Cong. Sab. sch., 3; Webster Grove, 1st Y. P. S. C. E., 15.32; Windsor, Kings Stars and Jun. C. E. S., 20; Cong. Sab. sch., 1; "Boys' Infant Class," 1,

120 22

OHIO. — Windham, 1st Cong. Sab. sch., 5; An Endeavorer, 5,

10 00

INDIANA. — Cardonia, Y. P. S. C. E., 3; East Chicago, 1st Y. P. S. C. E., 5; Fremont, Y. P. S. C. E., 3; Kokomo, Y. P. S. C. E., 5; Lifer, Cong. Sab. sch., 1.18; Ontario, Jun. C. E. S., 1; Porter, Cong. Sab. sch., 2,

20 18

ILLINOIS. — Avon, Cong. Sab. sch., 1.25; Batavia, Y. P. S. C. E., 10; Bloomington, 1st Cong. Sab. sch., 5, 1st Cong. ch., for work, care Rev. J. P. Jones, 5; Bowen, Cong. Sab. sch., 5; Bowmanville, Y. P. S. C. E., 5; Byron, Y. P. S. C. E., 5; Buda, Y. P. S. C. E., 6; Chicago, Kenwood Ev. Sab. sch., 100; 1st Scand. Y. P. S. C. E. and Sab. sch., 5.25; University Y. P. S. C. E., 27.80; Park Manor Y. P. S. C. E., 7.30; New Eng. Y. P. S. C. E., 2.25; Grace Y. P. S. C. E., 5.80; Maplewood Y. P. S. C. E., 5; Crete, Cong. ch., 6.25; Des Plaines, Y. P. S. C. E., 5; Dundee, Y. P. S. C. E., 6; Earlville, Cong. Sab. sch., 5; Evanston, Y. P. S. C. E., 5; Greenville, Cong. Sab. sch., 3.50; Y. P. S. C. E., 3; Gridley, Cong. Sab. sch., 5; Healey, Cong. Sab. sch., 2.88; Henry, Y. P. S. C. E., 2.50; Hermosa, Cong. Sab. sch., 3; Hinsdale, Y. P. S. C. E., 14.25; Harrison, Cong. Sab. sch., 3; Jefferson, Cong. ch., 5; Joliet, Swedish Cong. Sab. sch., 5; Kemper, Cong. Sab. sch., 2.75; Mattoon, Y. P. S. C. E., 2.75; Mendon, Y. P. S. C. E., 5; Millburn, Cong. Sab. sch., 6.23; Neponset, Cong. Sab. sch., 10.15; Normal, Cong. Sab. sch., 10; Y. P. S. C. E., 3.60; North Aurora, Cong. ch., 5; Oak Park, Mrs. E. J. Humphrey, 50; Ontario, Y. P. S. C. E., 5; Peru, Cong. Sab. sch., 5; Plainfield, Y. P. S. C. E., 3; Providence, Y. P. S. C. E., 5; Riley, Cong. Sab. sch., 1.45; Rockford, 2d Y. P. S. C. E., 5; Roseville, Y. P. S. C. E., 2.50; Shabbona, Cong. Sab. sch., 21; Summer Hill, Cong. Sab. sch., 1.25; Toulon, Y. P. S. C. E., 5.50; Victoria, Cong. Sab. sch., 5.65; Winnebago, Y. P. S. C. E., 5; Wyandot, Cong. Sab. sch., 2,

432 86

MICHIGAN. — Allendale, Cong. Sab. sch., 2.08; Alpine and Walker, Cong. Sab. sch., 12.27; Ann Arbor, Y. P. S. C. E., 8; Athens, Y. P. S. C. E., 1; Bancroft, Cong. Sab. sch., 5; Bear Lake, Cong. Sab. sch., 1; Buchanan, Kate L. Deering, 5; Cadillac, Y. P. S. C. E., 5; Clinton, Cong. Sab. sch., 10; Columbus, Y. P. S. C. E., 5; Covert, Cong. Sab. sch., 7.67; Dowagiac, Y. P. S. C. E., 2.18; Eaton Rapids, Y. P. S. C. E., 10; Galesburg, Cong. Sab. sch., 5; Gilmore, Cong. Sab. sch., 1; Grand Junction, Y. P. S. C. E., 6.25; Grand Rapids, South Y. P. S. C. E., 6; Hopkins, 1st Cong. Sab. sch., 2; Lawrence, Cong. Sab. sch. and Y. P. S. C. E., 1; Litchfield, Cong. Sab. sch., 11; Moline, Cong. Sab. sch., 1.15; Y. P. S. C. E., 10; North Adams, Cong. Sab. sch., 3.30; North Leon, Cong. Sab. sch., 2; Olivet, Cong. Sab. sch., 5; Orion, Y. P. S. C. E., 1.50; Portland, Y. P. S. C. E., 2; Prattville, Cong. Sab. sch., 1.22; Saginaw, Y. P. S. C. E., 5; Sidney, Y. P. S. C. E. and Sab. sch., 8.85; South Boston, Cong. Sab. sch., 4; St. Clair, Y. P. S. C. E., 3.06; Watervliet, Y. P. S. C. E., 5; Wayne, Y. P. S. C. E., 5,

164 53

WISCONSIN. — Antigo, Y. P. S. C. E., 6, and Int. do., 1; Arena, Y. P. S. C. E. and Sab. sch., 5; Barneveld, Ladies' Aid Soc., 4.40; Jun. C. E. S., 3; Cong. Sab. sch., 70c.; Birnamwood, Cong. Sab. sch., 3; Jun. C. E. S., 2; Boltonville, Cong. Sab. sch., 5.43; Brandon, Y. P. S. C. E., 1.70; Brodhead, Y. P. S. C. E., 3.25; Bristol and Paris, Y. P. S. C. E., 5; Burlington, Y. P. S. C. E., 5; Durand, Y. P. S. C. E., 1; Ladies' Miss. Soc., 2; Edgerton, Y. P. S. C. E., 5; Eldorado, Y. P. S. C. E. and Sab. sch., 3; Elkhorn, Y. P. S. C. E., 11; Endeavor, Cong. Sab. sch., 1.13; Y. P. S. C. E., 94c.; Fond du Lac, Cong. Sab. sch., 6.17; Ft. Atkinson, Y. P. S. C. E., 4; Fulton, Y. P. S. C. E., 1; Hartford, Cong. Sab. sch., 11.67; Jun. C. E. S., 5; Hartland, Y. P. S. C. E., 7.50; Hayward, Y. P. S. C. E., 12;

- Hillsboro, Y. P. S. C. E., 1.05; Milwaukee, No. Side Cong. Sab. sch., 5; Jun. C. E. S., 1; Hanover-st. Y. P. S. C. E., 1; Mondovi, Cong. Sab. sch., 2; Jun. C. E. S., 3; Mt. Zion, Welsh Cong. Sab. sch., 2.93; Neptune, Cong. Sab. sch., 1.25; Norrie, Y. P. S. C. E., 1; Oconomowoc, Y. P. S. C. E., 5; Jun. C. E. S., 1.09; Plattville, Y. P. S. C. E., 5; Plymouth, Y. P. S. C. E., 5; Racine, Welsh Cong. Sab. sch., 2; Y. P. S. C. E., 5; Roberts, Y. P. S. C. E., 3; Rosendale, Welsh Cong. Sab. sch., 6; Royalton, Y. P. S. C. E., 2.88; South Milwaukee, Y. P. S. C. E., 5; Springvale, Y. P. S. C. E., 5; Spring Valley, Sen. and Jun. C. E. S., 2.60; Stoughton, Sen. and Jun. C. E. S., 5; Waukesha, Y. P. S. C. E., 5; Wauwatosa, Y. P. S. C. E., 5; West Salem, Y. P. S. C. E., 5; Windsor, Cong. Sab. sch., 6.12; Wyoming, Y. P. S. C. E., 2.50.
- IOWA.**—Alton, Cong. Sab. sch., 1; Bondurant, Y. P. S. C. E., 2.61; Burlington, Y. P. S. C. E., 5; Carnforth, Cong. ch., 1.50; Castana, Y. P. S. C. E., 2; Cedar Falls, Y. P. S. C. E., 6; Clay, Y. P. S. C. E., 5; Clarion, Y. P. S. C. E., 5; Creston, Y. P. S. C. E., 5; Davenport, Edwards Cong. Sab. sch., 10.50; Hickory Grove, Y. P. S. C. E., 1.60; Humboldt, Y. P. S. C. E., 10; Iowa City, Y. P. S. C. E., 25; Kelley, Y. P. S. C. E., 2; Keokuk, Cong. Sab. sch., 3.07; Knoxville, Cong. Sab. sch., 1.50; Lakeview, Cong. Sab. sch., 1.37; Lamaille, Y. P. S. C. E., 3; Lewis, Y. P. S. C. E., 4; Little Rock, Y. P. S. C. E., 4.75; Manson, Y. P. S. C. E., 5; Mason City, Y. P. S. C. E., 14; Miles, Cong. Sab. sch., 2.83; Monoma, Y. P. S. C. E., 5; Montour, Y. P. S. C. E., 6; Mt. Pleasant, Y. P. S. C. E., 5; Newburgh, Cong. Sab. sch., 10.50; New Hampton, Y. P. S. C. E., 6.37; Niles, Y. P. S. C. E., 3.76; Old Man's Creek, Y. P. S. C. E., 1.20; Orchard, Y. P. S. C. E., 2; Otho, Y. P. S. C. E., 3.08; Polk City, Y. P. S. C. E., 3.80; Reinbeck, Y. P. S. C. E., 1.15; Salem, Cong. Sab. sch., 5; Sheldon, Y. P. S. C. E., 5; So. Ottumwa, 2d Cong. Sab. sch., 5; Y. P. S. C. E., 4; Van Cleave, Y. P. S. C. E., 3.25; Waterloo, Cong. Sab. sch., 1; West Burlington, Y. P. S. C. E., 2.50; Winthrop, Cong. Sab. sch., 5.05.
- MINNESOTA.**—Ada, Cong. ch., 10; Alexandria, Y. P. S. C. E., 5; Crookston, Cong. Sab. sch., 5; Custer, Bethel Union Sab. sch., 3; Dexter, Y. P. S. C. E., 1; Elk River, Y. P. S. C. E., 5; Excelsior, Y. P. S. C. E., 5; Fairmont, Cong. ch., 11; Sab. sch., 5; Fair Oaks, Y. P. S. C. E., 1.46; Garvin, Cong. Sab. sch., 54c; Y. P. S. C. E., 75c; Granada, Y. P. S. C. E., 1.25; Hamilton, Cong. Sab. sch., 80c; Lake City, 1st Y. P. S. C. E., 8.36; Marshall, Y. P. S. C. E., and Sab. sch., 5; Medford, Y. P. S. C. E., 7.01; Minneapolis, 1st Y. P. S. C. E., 25; 1st Cong. Sab. sch., 25; 1st Cong. ch., H. A. Scriver, 1; Fremont-ave. Y. P. S. C. E., 5; Lyndale, Y. P. S. C. E., 4; Plymouth Cong. Sab. sch., 30.06; Morris, Y. P. S. C. E., 5; Jun. C. E. S., 2; New Paynesville, Y. P. S. C. E., 3.85; Northfield, Cong. Sab. sch., Y. P. S. C. E., and friends, 18.81; Orrock, Union Sab. sch., 2.63; Pillsbury, Cong. Sab. sch., 1; Y. P. S. C. E., 1; Robbinsdale, Cong. Sab. sch., 3; Y. P. S. C. E., 7; St. Charles, Cong. Sab. sch., 10.73; St. Paul, Pacific Cong. Sab. sch., 3.84; Branch of do., 50c; German Sab. sch., 5; Olivet Sab. sch., 5; Selma, Cong. Sab. sch., 3; South Park, Cong. ch., for Turkey, 2; Stewartville, Cong. Sab. sch., 1; Tyler, Cong. Sab. sch., 1; West Dora, Y. P. S. C. E., 2.90.
- KANSAS.**—Alton, Y. P. S. C. E., 3.77; Comet, Cong. Sab. sch., 2.50; Kansas City, 1st Y. P. S. C. E., 5; Pilgrim Cong. Sab. sch., 3; do., Y. P. S. C. E., 3; Lenora, Cong. Sab. sch., 79c; Neosho Falls, Cong. Sab. sch., 3.30; Onaga, Y. P. S. C. E., 10; Paola, Cong. Sab. sch., 6.01; Jun. C. E. S., 3.38; Parker, Y. P. S. C. E., 5; Partridge, Cong. Sab. sch., 1.70; Y. P. S. C. E., 1.60; Plevna, Cong. Sab. sch., 1; Stafford, Cong. ch., 2.50; Topeka, 1st Cong. Sab. sch., 5; Vienna, Y. P. S. C. E., 5; Wakefield, Y. P. S. C. E., 5; White City, Cong. Sab. sch., 3.
- NEBRASKA.**—Addison, Cong. Sab. sch., 1.70; Aten, Y. P. S. C. E., 3; Jun. C. E. S., 75c; Beatrice, Y. P. S. C. E., 4.35; Bloomfield, Y. P. S. C. E., 3.25; Cambridge, Cong. Sab. sch., 5; Camp Creek, Cong. ch., 7; Exeter, Y. P. S. C. E., 6.70; Fairmont, Y. P. S. C. E., 5; Farnam, Y. P. S. C. E., 5; Fremont, Cong. Sab. sch., 5; Friend, Cong. Sab. sch., 55c; Franklin, Y. P. S. C. E., 3.25; Genoa, Cong. Sab. sch., 3; Grand Island, Cong. Sab. sch., 7; Harbine, Cong. ch., 1.72; Y. P. S. C. E., 3.80; Harvard, Y. P. S. C. E., 2; Hay Springs, Cong. Sab. sch., 3.40; Leigh, Cong. ch. and Sab. sch. and Y. P. S. C. E., 10.50; Nebraska City, Cong. Sab. sch., 2; Y. P. S. C. E., 2; Jun. C. E. S., 1; Ogallala, Y. P. S. C. E., 10; Cong. ch., 4.75; Cong. Sab. sch., 3.30; Ladies' Soc., 3; Plymouth, 1st Cong. ch., 7.71; Y. P. S. C. E., 4.52; Red Cloud, Y. P. S. C. E., 5; Scribner, Y. P. S. C. E., 5; Syracuse, Cong. ch., 12; Taylor, Cong. Sab. sch., 1.25; Urbana, Y. P. S. C. E., 3.50; Wallace, Y. P. S. C. E., 1.60; Waterville and Morris, Cong. Sab. sch., 1; Y. P. S. C. E., 2.29; Waverly, Y. P. S. C. E., 5; Westcott, Cong. Sab. sch., 7.21; Y. P. S. C. E., 5; Willow Valley, Y. P. S. C. E., 1.60.
- COLORADO.**—Amethyst, Y. P. S. C. E., 5; Crede, Sab. sch. 7; Claremont, Cong. Sab. sch., 2.04; Mrs. J. M. Shuman, 1; Cripple Creek, Cong. Sab. sch., 10; Denver, Mayflower Mission, 2; Plymouth, Y. P. S. C. E., 5; Otis, Y. P. S. C. E., 2.25; Starkville, Cong. Sab. sch., 2.
- NORTH DAKOTA.**—Buxton, Cong. Sab. sch., 2.55; Cando, Cong. Sab. sch., 1.52; Courtenay, Cong. and Presb. Y. P. S. C. E., 2; Fargo, 1st Y. P. S. C. E., 2; Jamestown, Cong. Sab. sch., 1.50; Mayville, Cong. Sab. sch., 2; Mt. Pleasant, Cong. Sab. sch., 5; Sanborn, Y. P. S. C. E., 3.
- SOUTH DAKOTA.**—Athol, Cong. Sab. sch., 90c; Y. P. S. C. E., 2.10; Canova, Y. P. S. C. E., 10; Columbia, Cong. Sab. sch., 5; Desmet, Y. P. S. C. E., 1.60; Friedensfield, Cong. Sab. sch., 2.35; Garretson, Cong. Sab. sch., 1.71; Y. P. S. C. E., 99c; Huron, Y. P. S. C. E., 5; Milbank, Y. P. S. C. E., 5; Mission Hill, Y. P. S. C. E., 3; Myron, Cong. Sab. sch., 6.75; Parkston, Cong. Sab. sch., 6; Sioux Falls, Y. P. S. C. E., 5; Vermillion, Y. P. S. C. E., 6; Wakonda, Cong. Sab. sch., 3.60; Watertown, Cong. Sab. sch., 5; Yankton, Cong. Sab. sch., 10; Y. P. S. C. E., 2.25.
- UTAH.**—Park City, Y. P. S. C. E., 6.25; Salt Lake City, Y. P. S. C. E. of Phillips ch., 5.

ADDITIONAL DONATIONS FOR SPECIAL OBJECTS.

- MAINE.**—Litchfield Corners, Y. P. S. C. E. and others, through Rev. James Richmond, for work, care of Rev. J. P. Jones, 8; Portland, Second Parish Chinese Sab. sch., for native helper, So. China, 20.
- NEW HAMPSHIRE.**—Hanover, Dartmouth College church, for native agency, care Rev. J. L. Fowle, 41.36; Littleton, Y. P. S. C. E., for work, care Rev. E. P. Holton, 40; —, Friend, by Rev. Lyman Bartlett, for native agency, care Rev. J. F. McNaughton, 25.
- VERMONT.**—Chelsea, Cong. ch., for native agency, East Turkey, 17.09; Dorset, Cong. ch., for work of Rev. W. P. Clarke, 5; Johnson, Y. P. S. C. E., for work of Rev. A. W. Clarke, 2.

MASSACHUSETTS. — Arlington, Mrs. F. Allen (profits of sales), for kindergarten, Maebashi, 10; Auburndale, Mrs. Geo. M. Adams (profits of sales), for student, Maebashi, 20; do. do., for kindergarten, Maebashi, 40; do. do., for special work, care Rev. M. L. Gordon, 20; Boston, Collected by Rev. G. H. Gutterson, for Pasumalai College, 4; Cambridge, A friend, for work, care Rev. J. K. Browne, 150; do., Mrs. A. Vogl, for North China College, 2; Chelsea, A. E. M., for restoring appropriations in Bulgaria, 5; Holyoke, Second ch., for salary of Mrs. Hitchcock, 150; No. Weymouth, Y. L. M. C., for pupil, care Miss Stone, 1; Salem, Member of South ch., for do., 6; Saugus, Round Hill C. E. Soc., for use of Miss E. M. Blakely, 10; Springfield, Mrs. E. C. Rogers, for church, Philadelphia, 50; do., Mrs. Charles Merriam, for hospital work, care Dr. Caroline F. Hamilton, 20; do., Mrs. A. S. McClean, for pupil, care Rev. G. H. Krikorian, 17; Waltham, by Rev. W. A. Farnsworth, D.D., for native agency, care Rev. J. L. Fowle, 1.25; Woburn, Y. P. S. C. E. of 1st Cong. ch., for use of Rev. W. A. Farnsworth, D.D., 15; Worcester, A. K. Yousuf, for pupil, care Dr. Gates, 10; ———, Friend, by Rev. Lyman Bartlett, for native agency, care Rev. J. P. McNaughton, 10.

RHODE ISLAND. — Providence, W. R. Talbot, for work, care Rev. Edward Chester, 50 00

CONNECTICUT. — East Hartland, Cong. ch., L. L. G., for work, care Rev. Edward Fairbank, 5; East Windsor, Y. P. S. C. E. of 1st Cong. ch., for pupil, care Miss M. E. Brewer, 5; Haddam, Cong. ch., for work, care Rev. Geo. C. Raynolds, 2.76; Hartford, Asylum Hill Cong. ch., for Boys' Boarding School, Kalgan, 42.06; New London, Sab. sch. of 1st Church of Christ, for school, Canton, 6.98; West Hartford, G. T. Goodwin, 5; Mr. Mills, 5; Mrs. Gresham, 50c.; Mrs. Handall, 1; the Misses Handall, 2, all for work, care Rev. H. G. Bissell; do., the Misses Hubbard, 3; Mrs. Sisson, 2, both for work, care Dr. Julia Bissell, 541 25

NEW YORK. — Eaton, Cong. ch., 3; Madison, Cong. ch., 3, both for use of Rev. W. N. Chambers; New York, Mary F. Wight and Ella L. Belyea, for work, care Rev. J. H. Pettet, 15; Rose, Edna F. Osborn, for pupil, care Rev. H. C. Hazen, 5; Westmoreland, Cong. ch., 6.38; Sherburne, La. Mis. Soc., 16.62, both for work, care Rev. W. N. Chambers, 50 00

NEW JERSEY. — Glen Ridge, Cong. ch., Mrs. S. F. Campbell, for work, care Rev. J. P. Jones, 12 50

PENNSYLVANIA. — Philadelphia, Bible Class, Church of the Reconciliation, for student, care Rev. G. M. Gardner, 25 00

TENNESSEE. — Chattanooga, East Lake Y. P. S. C. E., for work, care Miss M. E. Brewer, 20 00

OHIO. — Painesville, Mr. Hillis, for restoring appropriations in Bulgaria, 1 00

ILLINOIS. — Chicago, Kenwood Evan. Sab. sch., for work, care Rev. H. G. Bissell, 25; do. do., for work in Marathi, 20; Englewood, Y. P. S. C. E. of North Cong. ch., for students, Anatolia College, 60; Evans-ton, W. H. Rice, for native agencies, Turkey, 10; Naperville, United Evan. Mis. Soc., for pupils, care Mrs. Thom, 60; Oak Park, Friends, 1st Cong. ch., for work, care Rev. H. G. Bissell, 5.50; Polo, Ind. Pres. Sab. sch., for work, care Rev. C. F. Gates, 9; Wheaton, La. Mis. Soc., College ch., for work, care Rev. C. F. Gates, 45.25, 234 75

IOWA. — Grinnell, Friends, Iowa College, for work, care Rev. C. C. Tracy, 200 00

WISCONSIN. — Beloit, Students Beloit College, for work, care Rev. C. F. Gates, 30.50; Nekoosa, Friend, for restoring appropriations in Bulgaria, 50c.; West Superior, Mission Sab. sch., 5, and A friend, 5, for pupils, care Miss C. A. Nason, 41 00

MICHIGAN. — Bancroft, 1st Cong. ch., for work, care Rev. H. G. Bissell, 30.25; Gra-

tiot Centre, Y. P. S. C. E., for work at Yozgat, 15; Port Huron, 1st Cong. Y. P. S. C. E., for student, Anatolia College, 25, 70 25

CANADA. — Montreal, Four friends, for Montreal Class of Theol. students, Pasumalai, 200; do., Mrs. E. W. Childs, for medical student, care Rev. W. O. Ballantine, M.D., 40, 240 00

NOVA SCOTIA. — Yarmouth, Y. P. S. C. E. of Tabernacle ch., for use of Miss H. E. Frazer, 10 00

CHINA. — Tung-cho, Y. M. C. A., for student at Adams, Natal, 16 33

TURKEY. — Marash, Armenian friends, interest on Endowment of Theol. Seminary, 50 00

MISSION WORK FOR WOMEN.

FROM WOMAN'S BOARD OF MISSIONS.

Miss Ellen Carruth, Boston, *Treasurer*.

For ed. and ev. work, care Dr. (Bar-num, 103 00
For work, care Miss M. M. Patrick, 77 00
For do., care Mrs. W. H. Gulick, 77 00
For ev. and ed. work, care Dr. Bar-num, 100 00
For work, care Miss Shattuck, 46 00
For do., care Miss E. McCallum, 25 00
For do., care Mrs. E. S. Hume, 26 40
For do. do., 30 00
For do. do., 35 00
For pupil, care Mrs. H. C. Hazen, 15 00
For use of Mrs. E. P. Holton, 20 00
For trained nurse, care Mrs. G. M. Rowland, 3 60
For work, care Miss Barbour, 5 00
For ev. and ed. work, care Dr. Bar-num, 20 00
For use of Miss E. M. Blakely, 21 50
For work, care Miss Shattuck, 7 25
For use of Miss H. E. Parker, M.D., 15 00
For use of Miss M. M. Root, 15 00
For work, care Rev. S. S. White, 30 00
For trained nurse, care Mrs. G. M. Rowland, 39 60—711 35

FROM WOMAN'S BOARD OF MISSIONS OF THE INTERIOR.

Mrs. J. B. Leake, Chicago, Illinois, *Treasurer*.

For work, care Miss Julia Bissell, M.D., 23 00
For trav. exp. Miss E. M. Chambers, 40 00
For vacation expense of Miss Meda Hess, 60 00—123 00

FROM CANADA CONGREGATIONAL WOMAN'S BOARD OF MISSIONS.

Mrs. Frances A. Sanders, Montreal, *Treasurer*.

For kindergarten work, care Rev. G. H. Krikorian, 5 00

JEANNIE GRACE GREENOUGH CRAWFORD FUND.

Income for education of girls in Western Turkey Mission Schools, care Rev. L. S. Crawford, 50 00

WILLIAMS AND ANDRUS SCHOLARSHIP.

Income for pupils at Mardin, East Turkey, 70 89

THORNTON BIGELOW PENFIELD SCHOLARSHIP.

Income for students in Pasumalai Seminary, India, 25 00

THE J. S. JUDD DOSHISHA SCHOLARSHIP FUND.

Income for teacher in Theological Department of the Doshisha School, 25 00

THE DEACON GATES SCHOLARSHIP, MARDIN HIGH SCHOOL, TURKEY.

For work, care Rev. C. F. Gates, 35 00

INCOME ENDOWMENT ANATOLIA COLLEGE.

Income in part for college expenses at Marsovan,	380 00
For self-help department,	110 00—990 00

HUGH MILLER SCHOLARSHIP.

Income for Ahmednagar Theol. Seminary,	82 28
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GORDON THEOLOGICAL SEMINARY, TUNG-CHO, CHINA.

Income of endowment,	75 00
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BENJAMIN SCHNEIDER MEMORIAL FUND.

Income for training preachers in Central Turkey, care Rev. A. Fuller, D.D.	41 81
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NORTH CHINA COLLEGE ENDOWMENT.

Income,	208 33
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WILLIAMS HOSPITAL ENDOWMENT.

Income,	62 50
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	4,304 99
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Donations received in August,	67,693 00
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Legacies " " "	4,837 48
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	72,530 48
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Total from September 1, 1895, to August 31, 1896: Donations, \$601,966.25; Legacies, \$116,988.70 = \$718,954.95.

BEQUEST UNDER THE WILL OF MRS. C. L. A. TANK, FORT HOWARD, WISCONSIN.

For the following purposes, of which \$4,000 previously acknowledged.

The North China College at Tung-cho (10,000 on Endowment),	35,000 00
Tank Chapel and Bridgeman School, Peking,	5,000 00
Williams Hospital, Pang-chuang (3,000 on Endowment),	5,000 00
Buildings at Pang-chuang,	2,500 00
Euphrates College, Turkey,	500 00

MISSIONS IN PAPAL LANDS.

Prague,	500 00
International Institute for Girls in Spain,	2,500 00
Mexico,	2,000 00
General Work,	2,000 00

55,000 00

FOR JAFFNA MEDICAL MISSION FUND.

MASSACHUSETTS. — Amesbury, Sab. sch. in Main-st. ch., for bed in hospital, 25; do., Rev. G. L. Richmond, 25; Boston, A. friend, toward support of Mrs. Scott, 5; Y. P. S. C. E. of Union ch., for support of Dr. Scott, 200; Worcester, do., Central ch., for do., 178.16; do., Lane Brothers, for do., 10,	443 16
CONNECTICUT. — Southport, Friends, for Memo. Branch Dispensary,	55 00
NEW YORK. — Brooklyn, Park-ave. Sab. sch., for Dr. Scott, 2.50; New York, Y. P. S. C. E. of Pilgrim ch., for do., 50; Mrs. Leberecht's S. S. class of do., for do., 35,	87 50

NEW JERSEY. — Newark, 1st Cong. ch., for Dr. Scott,	89 27
INDIANA. — Dana, W. T. Reynolds, for Miss Agnew's work,	25 00
SCOTLAND. — Edinburgh, from G. C. Maclean, for native helpers, £12 10,	60 88

Previously acknowledged,	760 81
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	396 90
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	1,157 71
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Less paid toward salaries of Dr. and Mrs. Scott and for other expenses,	1,157 71
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FOR JAFFNA MEDICAL MISSION ENDOWMENT.

NEW YORK. — Brooklyn, Y. P. S. C. E. of Puritan ch., for ward in hospital, 500;

New York, Miss Anna Peacock, for memorial bed, 50,

Previously acknowledged,

550 00

7,002 69

7,552 69

FOR CHURCH IN AHMEDNAGAR, INDIA.

Collected by Rev. R. A. Hume, D.D.

MASSACHUSETTS. — Cambridge, J. A. Woolson, 50; Springfield, Mrs. R. C. Kibbe, 300,	350 00
CONNECTICUT. — New Haven, S. H. Barnum, 50	50 00
NEW YORK. — Albany, Rev. Edward G. Selden,	50 00

NEW JERSEY. — Morristown, Stephen Pier-son,	300 00
ILLINOIS. — Rockford, Thomas D. Robertson,	100 00

Previously acknowledged,	850 00
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	2,817 00
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	3,667 00
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THE WOMAN'S MEDICAL MISSION, JAFFNA, CEYLON.

COLLECTED BY MISSES MARY AND MARGARET W. LEITCH.

Friends per the Misses Leitch, £300, =

Friends, per the Misses Leitch, remitted through the Treasurer of the Zenana Bible and Medical Mission, London, England, £1,140 6 11,

\$1,466 25

5,535 87

Total,

7,002.12

COLLECTED AND DISBURSED BY THE MISSES LEITCH.

The landed property belonging to the Woman's Medical Mission in Ceylon, and the amount of money now standing to the credit of the building account for completing the erection of the Woman's Medical Mission buildings, total value of land, buildings, and bank credit being

£2,424 18 2½

Medical instruments, medicines, hospital appliances, carriages, furniture, etc., for Woman's Medical Mission House at Ernivil, and for the branch establishment at Chavakachcheri, Value of the Chavakachcheri house being amount expended on the rebuilding and repair of this house, and improvement of the compound with a view to its being used as a branch Mission house and Dispensary for the Woman's Medical Mission,

486 6 3

525 7 9

£3,436 12 2½

FOR YOUNG PEOPLE.

THE HISTORY OF TWO ARMENIAN BOYS.

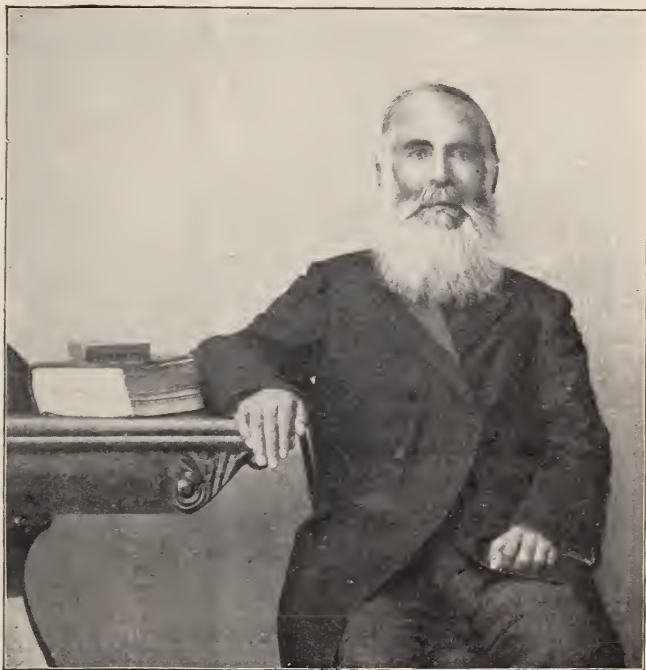
BY REV. CYRUS HAMLIN, D.D.

ABOUT the year 1847 two Armenian boys named Simone and Steppan were in the convent of Moosh, in Eastern Turkey, as "pocravores," freshmen, or rather sub-freshmen. They were really servants of the vartabed who was the head of the convent. Nominally they were his students, and in course of time, say twelve or fifteen years, they might hope to become vartabeds themselves, or, if they should choose to marry, they might become very respectable priests.

One day Simone heard in the village market place a trader returned from Constantinople relate how he found at the great capital a new school established by some foreigners for teaching the theology of the Bible. The term, "the theology of the

Bible," took possession of him at once. He went back to the convent to tell his roommate Steppan, and they had long talks about it. They both agreed that if they were ever to be priests or vartabeds, that was just what they ought to study. They thereupon resolved they would go to Constantinople and find that school.

They were poor, ignorant boys, but they had firmness, faith, and courage. Who will say they had no divine light and guidance? It is true they groped their way in great darkness, but it was not Egyptian darkness. Against all advice and opposition the two poor heroic boys, each with a pack containing his clothing and his bedding for the long journey (a rug with a few articles rolled up in it), set forth into the future after *the theology of the Bible!*



REV. SIMONE TAVITIAN.

Their absolute poverty made them absolutely safe. Even Koords treated them kindly and sometimes shared their coarse fare with them, and in every village they were hospitably fed, and at night they always found a roof of some kind, from nature or from man, under which to spread the rug and sleep profoundly till morning.

Arrived at Trebizond, footsore and weary, the Black Sea interposed some four hundred miles of its dark waters. A multitude was waiting for the steamer, and they found sympathetic countrymen who paid their deck passage and provided a haversack of bread and olives to feed them across the unquiet waves.

At Constantinople a friendly passenger who knew the city took them directly to the Armenian patriarch. Was he not the father of all the Armenians, and especially of poor, needy youth like them? They fell at his feet and told him their story. He praised their wonderful achievement, assuring them it would be remembered for the forgiveness of their sins. "But as to that school for teaching the theology of the Bible, I found it was a bad, heretical thing kept by foreigners. I have shut it up and sent the foreigners home. But you shall not fail of reaching your most praiseworthy object. I have a very learned and excellent vartabed, a very devout and pious man whom I am going to send right off to that convent at Moosh. But now one of my secretaries will take charge of you and show you our great city."

They felt a great and bitter disappointment, but were so charmed with the paternal care and kindness of the patriarch that they turned back on their long journey to Moosh under very comforting circumstances, finding their new vartabed very social and entertaining. The last evening before arriving at Moosh, while eating their evening meal, the vartabed coolly said to them, "His Holiness the patriarch told you a great lie about that school. He has tried to close it, but he could n't, and he never will." "O vartabed, why did you not tell us and we would never have turned back?" "Because the patriarch made me responsible for bringing you safe to Moosh."

For a time they were contented, and then they said: "This is the same thing over again, and Muggerditch vartabed is no better than the old one. We cannot do anything but just be his servants." "Well," said Simone, "I am thinking of the great Armenian convent at Jerusalem, and I am going to see Hadji Harootune, who has just arrived from his pilgrimage."

He returned from this interview fully determined to go to the convent at Jerusalem. He said to his roommate, "Up! let us go to Jerusalem. There we shall find just what we want." "Jerusalem!" said Steppan, "Jerusalem! Is not Jerusalem sixty or seventy days' journey distant? No, brother Simone, don't talk to me of Jerusalem!"

So Simone valiantly started alone for Jerusalem. He would fall in with some pilgrims by the way and, if not, it was only going from one place to another, and it was of little consequence whether it should take him seventy or eighty days. He would get the theology of the Bible near its source.

Steppan remained without any congenial comrade in the convent of Moosh; Simone had gone; would doubtless die by the way; he would never see nor hear of him again. He reproached himself for not going with him. But now he thought, "I know all about that school of the Bible at Bebek, on the Bos-

phorus." He had been so near to it he could find it without any help from His Holiness, the patriarch. So he took again the long, wearisome journey and in due time appeared at the Bebek Seminary of the American Board, with the



THE BEBEK SEMINARY BUILDING.

simple testimony of good character. He proved to be a diligent student, with an earnest desire to know the Bible. He was puzzled to find so many things to study and a long course of four years. He told me nothing of his remarkable history. He did not know it was remarkable. He told me about the con-

vent and his useless life as a "pocravore." He had tried two vartabeds, and all he did was personal service, for which they praised him when it was satisfactory, and when it was not they called him pig, donkey, dog, and other vile epithets which he was ashamed to repeat.

After a few months, when winter rains were abundant, I was watching one day some Bebek students in their athletic contests, hurling a heavy stone. There was a knock at the gate and I pulled the line which opened it about fifty or sixty feet distant, and a poor young man of forlorn aspect, clothed in the black serge of the interior, entered dripping with rain. The students all stopped to look at him as he made direct for the door where I stood. When about halfway, Steppan uttered an exclamation of surprise, rushed out from under cover, clasped the dripping fellow in his arms and kissed him on both his wet shoulders. It was the long-lost Simone, who with no less joy returned the salute on drier spots. The forty students did not fully understand it, but they applauded.

Simone was then called upon to explain how on starting for Jerusalem he had brought up at Bebek. He had found the famous convent after a very long and wearisome journey. He was at first received with honor and kindness. The convent was proud to know of its reputation so far north of the Taurus Mountains. But he found nothing to satisfy the craving of his soul. That one idea, *the theology of the Bible*, had taken possession of him, and the many supplications to the saints and the virgin, their fastings, and vigils, and shoutings, and their narratives of martyrdoms and miracles, did not meet his case. When they found him incorrigible they ejected him from the convent with bitter reproaches as a heretic.

In the mean time he had heard of Bishop Gobet, who received him very kindly and listened to his story with astonishment. "Oh," said the bishop, "you must now go to that seminary at Bebek; I will pay your fare and give you a note to Mr. Hamlin; and when you get there, write to your brother Steppan to come and join you." Each met the other with unspeakable astonishment and joy in our court.

Who shall say that the Spirit of God did not impel these poor ignorant youths in their long quest after the truth? They still believed in the intercession of the Virgin Mary and the saints, but as they came to apprehend the fulness of Christ everything of that kind disappeared. They received the truth in love.

After finishing their course with the approbation and affection of their teachers they returned to the region of their Eastern home. Steppan became pastor of a church at Haine, and Simone became the helper of the missionaries at Bitlis. More is therefore known of him. He witnessed a good confession. The Misses Ely, of Bitlis, now in this country, speak warmly of his Christian character. He was a true disciple, humble, earnest, devout, fearless. He led many souls out of darkness into light. All men knew that he walked with God. Both he and Steppan were called home before the eras of massacre and outrage began, and they have doubtless received into everlasting habitations many of their converts wearing the martyrs' crown.

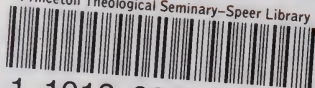
The history of these two youths affords interesting illustrations of the providence and grace of God.

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